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Areas of Desolation

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POPULATION OF GLOBE IS TWO BILLION

The world is inhabited by approximately 2,000,000,000 people, or 39.2 persons for every square mile of land, according to Commerce Department figures compiled for 1929. Only official statistical publications of the 103 countries surveyed were used by the department in the first compilation of this kind ever made. Data gathered indicated that females generally outnumber males throughout the world. Fifty-one out of every 100 persons in the United States, however, are males. The United States, with a land area of 2,973,776 square miles and an estimated population of more than 125,000,000, has a density of 41.7 persons a square mile. Alaska has the smallest density of any country listed, with 0.1 per cent.

COST OF LIVING DROPS IN TWO YEAR PERIOD

The living costs of wage earners in the United States declined 17 per cent for the two-year period ending December, 1931, according to the eighth annual report of the National Industrial Conference Board, made public recently. In spite of the drastic reduction according to the report, the cost of living has not reached pre-war levels. At the end of 1931, the report states, the cost of living was still 34 per cent higher than in July, 1914. The report states that rents declined in lesser degree than either food or clothing during the last two years. This item was 14.4 per cent lower in December, 1931, than in 1929. The cost of fuel and light has so far escaped "severe price cutting," according to the report.

THIRTY BILLIONS LESS IN UNITED STATES

In a little more than two swift years we have seen a shrinkage of about one-half in the value of our national wealth, and—what is more important—a decrease of about one-third in the national income. The people of the United States will probably make $30,000,000,000 less this year than they did in 1929. The number who are out of work and not receiving any income at all is estimated at from 7,000,000 to 10,000,000. Securities worth $100 in 1929 are now worth about $40. The entire economic system is rocked to its foundations. Nor are the shocks confined to any single nation: the entire civilized world is involved. And the end is not yet.—EVANS CLARK in the *New York Herald Tribune*, January 17, 1932.

WET JOURNALS FIND GOING DIFFICULT

Referring to the difficulties encountered by certain journals that made themselves vehicles of wet propaganda, *Church Management* editorially makes the following comment: "Perhaps it is true that most of the people of the country are wet. But if that is true they certainly are not the kind who believe enough in their convictions to support magazines seeking to advance the wet propaganda. For wet journals find the going difficult. Some months ago it was *Plain Talk* which decided to quit. A lot of good things could be said about that magazine. But, as the months went by, it became more and more evident that by 'plain talk' it meant any kind of argument in favor of booze. It passed out in the wave of publicity of special articles to show how much liquor can be secured in the leading cities of America. *Plain Talk* got lots of applause. But apparently nobody wanted to buy it. The recent announcement of two weekly magazines that they will hereafter be published monthly is further evidence of the difficult way of the wet press. The first is *Life*. Most of us used to read it. It had clever fun—clean fun. You felt free to leave it on the library table where the children could get a look at it. But *Life* finally reached the place in its development where it thought that the only legitimate kind of joke was the one which ridiculed those who were in favor of the eighteenth amendment. It had a lot of fun doing it. But it evidently couldn't sell subscriptions on that basis. So it decides to publish monthly. And now comes the announcement that *The Outlook* will be published monthly in the future. Shades of Lyman Abbott and Theodore Roosevelt! What an influence for social righteousness this periodical exercised but a few years ago! But it went wet. And how wet! It sought support of the wet interest and wet money. It turned to the DuPonts for financing. It called for those who favored liberalism in regard to Prohibition to rally to it. Perhaps they did rally, but they forget to bring their checks for subscriptions. There are a lot of bad investments in America in these hectic days. But we would place the investment in a wet periodical as about the worst."

CAUSES OF CRIME AS REPORTED FOR YEAR

The following summary of the causes of crime in 1931 is given in the *Federal Council Bulletin*, based upon a report of the National Probation Association, 450 Seventh Avenue, New York, an association made up of juvenile court judges, probation officers, psychiatrists, criminologists and others interested in the treatment and prevention of crime in the United States. The five causes listed in the Year Book are: 1. Lack of a sufficient regular family income to insure health and at least a minimum of decency and comfort. 2. Inefficient and dishonest standards of government. 3. Lack of vocational guidance and clinical facilities in the schools. 4. Lack of proper recreation facilities. 5. Inability of the church to hold the young people of today. "A survey recently conducted reveals that the age of offenders has been slowly descending through the years and that in recent years the grave crimes have been perpetrated by youthful offenders. The majority of these offenders have drifted away from the influence of the church for a variety of reasons." It is to be noted that prohibition, which is blamed by the anti-prohibitionists for all our crimes, is not mentioned among the causes listed.

COOPERATIVE PLAN FOR DANUBIAN STATES

Agitation for and discussion of a Danube Federation arouse much interest. A recent speech in the Hungarian Parliament urging Hungary's rapprochement with neighboring states attracted considerable attention, the main argument being the economic necessity of such a combination. Later a significant conference has been held in Budapest, organized by the Hungarian section of the Paneuropa union and attended by delegates from all states adjacent to Hungary with Poland in addition. Many speeches expressed the necessity for a reversal in the policy followed since the war, whereby each state has attempted to separate itself from others, and has thrown up protective tariff walls. From general principles, the conference proceeded to discuss practical measures and after much consideration expressed itself in favor of a customs union to embrace all the countries concerned. Closer relationships in central Europe, which the French viewed with such horror a few months ago, now have their approval, provided they are arranged under French hegemony. Other conferences are being held to further the enterprise. The new constitution of the Serbian Orthodox Church provides that all funds, endowments and the like hitherto managed by the Orthodox section of the department of justice should be turned over to the church. This transfer is now in progress.

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, EDITOR

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The Areas of Desolation

As our readers are generally informed, Rufus Jones, accompanied by his wife Elizabeth and their daughter, Mary Hoxie Jones, is spending some months in the Orient as a member of the Laymen's Inquiry on Foreign Missions. His observations make us feel more poignantly the tragedy of the areas of desolation, no less in the human heart and spirit than in the ruins of a city made desolate. May we, with him, pledge ourselves anew "to fight this thing unremittingly."

I HAVE four times gone by the Woosung Forts in my passages down the Whangpoo River into the Yangtze, and I have looked out upon the desolation that has come to all the villages around the Forts. I have been through the streets of Chapei in Shanghai which remind me forcibly all the time of what I saw in the city of Rheims which I visited a few weeks after the Great War came to an end. I have been through the villages around the famous Race Course where the fighting raged back and forth for nearly three weeks. Everything is demolished as though a cataclysm of nature had swept over it. In all these places of desolation actual living human beings have come back to see their homes and to salvage the few remnants that are left undestroyed. They are trying in imagination to construct some hope for the dark future that confronts them. Three hundred thousand people lived in Chapei and hardly a single home is left standing. Probably at least six hundred thousand refugees are thrown upon the world to be cared for until rebuilding and return can be accomplished.

Not often does one see more signs of sheer, stark tragedy unrelieved by any good that can come out of it. Whatever may be said in defence of methods of oldtime warfare, nothing can be said which is a sound defence of the ruthless destruction of the lives and homes of innocent men, women and children. Hardly one of these persons who have suffered so dreadfully have done anything to call down upon them this furious hail of destructive bombs or this rain of death from machine guns. I am pledged anew to fight this thing unremittingly until I die.

It has been said, probably with much truth, that the Chinese people have never before in their history felt so universally or so profoundly in all parts of the country the tragedy of a foreign invasion. Whenever it has happened before it has touched the lives of only the rulers and the few who immediately suffered. The dumb millions have gone on living pretty much as they were doing before it happened. This time the entire population has felt the pain and shared the sorrow. Few things have ever drawn the people of China together to the same extent. It has not produced political unity but it has produced a unity of heart and mind which touches the people of every Province.

Unfortunately, the most evident effect of the catastrophe is the temper of hate and bitterness which has been produced. It will take a half century to wash out the hate which these few weeks have generated. One meets it everywhere. I stayed in a home in a Provincial city the other day and the Chinese cook told the children of the family that he would not have cooked breakfast for me if I had been a member of the race that destroyed Chapei. Shark fins are a great delicacy at Chinese feasts but they come from the enemy country, and Chinese waiters now refuse to serve them at banquets. In the harbor of Amoy there are three gunboats from the enemy country. The only way they can be supplied with water is from the water-boats that go about the harbor supplying ships but no water-boat will go near the gunboats and they are forced to go a hundred miles to get supplied with water. The saddest feature is the effect the whole affair has had upon the minds of little children. All the schools, even down to the kindergarten, are teaching children the stories of what has happened and are training them in attitudes and expressions of hate.

These are only casual and superficial illustrations of the dreadful seeds of war mind and war spirit that are planted by such events. We can see the ruined cities and desolated villages but far deeper and more ominous are the invisible and impalpable effects produced by such catastrophes. Somehow we must find some better way to get the life problems between nations and peoples solved. These vicious methods must come to an end. If a new day is to emerge, as we fervently hope, it can emerge only through the creation of a new and better spirit of human understanding.

RUFUS M. JONES.

Written on steamer between Shanghai and Nanking.

Growth by Subtraction

BY WILLIAM H. P. FAUNCE in *The Baptist*

"When I became a man, I put away childish things."
I Corinthians 13:11.

PUTTING away, the writer means to say, is part of growing up. We commonly think of growth as mere addition. The growing boy steadily adds pounds to his weight, inches to his stature, ideas to his thinking. But growth means also steady, resolute subtraction; it means a constant loss of things not worth while. Here we touch the real distinction between the child and the man or woman. To the child everything new and bright is welcome. The child wants to grasp everything in sight, to handle it, to possess it, perhaps to eat it in order to possess it completely. But the adult carries a selective principle, a capacity to discriminate and reject, to say "No" to a thousand unimportant objects and trivial ideas in order to say "Yes" to things that really matter. To grow up is to discriminate and prefer—to grow is to outgrow. Otherwise we shall carry forever a cluttered mind.

When Socrates visited the fair in Athens and saw the display of various goods he exclaimed: "How many things there are I do not want!" There was a man who had found himself and refused to be drenched in the trivial. Jesus of Nazareth took the same attitude in saying: "When thou prayest . . . shut thy door." But in our hurried, hectic life some of us have lost the power to shut the door on anything or anyone, and our soul becomes a "common" where all creatures, fair and foul, are welcome. Who are the dissipated men of our generation? Not the vicious and the sensual—that is a secondary meaning of the word. Every student of language knows that "dissipated" means simply scattered. Dissipation is simply dispersion, disintegration. It is the inability to collect one's self and to shut the door on anything. The dissipated man may walk the streets in most attractive garb and with the manners of a perfect gentleman. But being inwardly scattered he will later become outwardly vicious. Clearly the same progress has taken place in our social and industrial organization and our ethical theory. At home I worship in a fine old colonial meetinghouse, "built for the worship of God and also to hold Commencement in," that was erected partly by the proceeds of a lottery, to which godly men then saw little or no objection, and that contained a second gallery for the slaves for whom the congregation never dreamed of demanding liberty. Yet today we see a stable industrial order cannot be built on the drawing of cards or the throwing of dice, or on the oppression of the individual. In the same way we shall outgrow the idea that intoxication is tolerable in an age of complicated and dangerous mechanism. The man who presumes to steer an automobile through a crowded city while his brain is fuddled is *par excellence* a fool. Just how to deal with the liquor problem we are not now discussing. But in our present stage of civilization we all perceive that the man who claims the privilege of the street after he has muddled his sense-organs is either an infant or a mad-man, and in either case should be shut away from civilization. Once intoxication was a kind of transient happiness; now it is permanent menace and lunacy.

But I am thinking today not of vices to be repressed, but of comparatively innocent things that all of us must put aside if we are to become really adult. Let me name four things that a real man or woman should outgrow.

I.

We must put aside haste, as the enemy of high achievement. The child is usually in a hurry. It is not merely warm-hearted, but hot-headed. It wants all or nothing, and wants it now. Yet slow growth is a prerequisite of all great endeavor. A robin grows up in about two weeks, because its whole career is short and trivial. But the child needs perhaps twenty years fully to mature. Jesus took thirty years of silence to prepare for three years of immortal speech. Young America would like three years to prepare for thirty.

As the "evening and the morning were the first day," according to Genesis, so now there must be a slow dawn and a long twilight in every advance of humanity. The man who has ever worked in a biological laboratory has gotten such a glimpse of the infinite patience behind the cosmos, of the slow ascent of life, of the gradual differentiation of organs and organisms that he can never hope to remedy evil by a few days of denunciation or attack. Through such studies we come to see the world not as a *status quo* to be maintained, but as a vast divine adventure in which we mortals are permitted to share. Aeons must elapse before some of our dreams come true. John Wesley in the midst of his crowded career wrote: "I have no time to be in a hurry," while smaller men were hurrying all day long. Haste and worry are signs of the infancy of understanding.

II.

Another element of childhood to be outgrown is provincialism—i.e., the substitution of some little province, past or present, for the entire kingdom of humanity. One of my friends tells me that when he was a boy living in a village in the State of Maine he got hold of a French geography, published in Paris, and was amazed to discover that the first map in the book was a map of France; for up to that day he had supposed that in all human geographies the State of Maine came first. Is not that an intensely human experience? For all of us in childhood our own political party, our own religious sect, our own racial descent, comes first. Only later do we learn that what we place first, three-quarters of the world may place at the obscure end of the book. What we need is not to argue over which is properly first or last, but to rise to a higher synthesis in which both shall be included in the permanent advance of humanity.

When Jesus was passing through Samaria in order to reach His home in Galilee, a Samaritan woman, convinced that he was a prophet, begged him to decide the great religious dispute of her generation. "Our Fathers worshipped in this mountain, and the Jews say that God dwells in Jerusalem. Which side is right?" High above all the heated controversy of his day sounded the quiet answer of Jesus: "Neither in this mountain nor yet at Jerusalem. . . . God is spirit; and they that worship him must worship Him in spirit and in truth."

Is not that the clue to the reconciliation of all our petty racial antagonisms and international enmities? We dislike other men because they are different, forgetting that such difference may be an essential element in the future development of the human race. The Latin temperament is essentially unlike the Anglo-Saxon, but both are needed in an enduring civilization. Protestant and Catholic may emphasize certain different elements in worship and creed without which Christianity would never fully realize the ideal of its founder. Jew and Gentile both have a precious heritage, and if either could be suddenly lost out of civilization, the world would be a smaller and poorer home for the spirit of man. Oriental and Occidental, may seem as far apart as the poles—but without two poles the earth cannot revolve. We do not mean that our

divergencies are meaningless. On the contrary our parties and creeds may be vastly important. Each emphasizes a truth which may be vital. For that truth we should be willing to live or die. But each is only a single colored ray in the entire spectrum, and all must be united in the pure white light which shall yet illuminate both man and God.

III.

In the same way we must learn to rise above the easy discouragement of early years. Someone has said that discouragement is not a state of mind, but the mind's ignorance of its own true state. How often in boyhood or girlhood we were tempted to throw up our hands in despair at what now seems a trivial defeat or a ludicrous misunderstanding! "All is lost," we cried, when really the only thing lost was faith in ourselves and our future. If any youth could perceive the infinite possibilities wrapped up in his own personality, unexhausted by time or chance, he would never be disheartened again.

Every human life has to face certain impediments and limitations. Shall we regard them as a prisoner looks on the stone walls of his cell, or as a runner looks on the hurdles purposely placed across the track to demonstrate his power? To face impediments calmly and philosophically is the first step in overleaping them, and making them minister to our ultimate triumph. Milton's blindness made him cry: "So much the rather, Thou, celestial light, shine inward!" Beethoven's deafness saved him from a thousand distracting noises. Helen Keller's unique assemblage of afflictions has enabled her to minister to the spiritual life of her generation with rare devotion and success. As we grow older, to learn to live with our limitations is the secret of enduring gladness. They should bring us not bitterness, not a sense of inferiority, but a sense of sharing in the highest spiritual experience of our race. Then we can face the irksome and the repulsive without whining. Then we can learn to do hard things for the sake of a distant end.

IV.

One other bit of childishness we may mention—that infantile blindness which we call materialism. Forty years ago scientific materialism was sweeping through our colleges and our learned societies, and Professor Tyndall was proclaiming that in brute matter he had found the "promise and potency of all life." But today the whole trend of scientific discovery is in precisely the opposite direction. Says James Balfour: "We know too much about matter to be materialists." It is now a fair question whether matter, as we used to understand it, exists at all, or whether all material substance consists simply of vibrations in the ether. Light, which we used to regard as a stream of particles, now turns out to be undulations only. Science seems ready to declare that all matter is electro-dynamic. Our minds can never be satisfied again with a purely mechanical explanation of the world.

This old world in which we must dig and delve is not mere bricks and mortar, not mere wheels and pulleys, but a world of the constant vibration of the unseen, the inaudible, the intangible—a world in which God is not on a distant golden throne, but in the "flower in the crannied wall," in the electric current that lights our home, in the air we breathe, in the ideals we cherish, in the inner voices that summon humanity onward and upward. The machine shop and the house of prayer, the factory and the church, the field of potatoes and the cathedral close are all equally the dwelling-place of God, and equally the field of honor and opportunity to the servants of God throughout the world. There is no "next world"; there is one world, now and hereafter, the dwelling-place of the Infinite Love. To grow up is to grow into that great faith. God is on the side, not of the "strongest batallions," but of all those who in humility and faith put away the trivial for the sake of the eternal.

He Expects Earnestness

By W. Bruce Hadley

IT MAY or may not be unfortunate that among Friends, graduate study for the Christian ministry is subject entirely to the initiative of the individual. No denominational aid is available to him; little or no Friendly encouragement is given; no requirements of seminary training or its equivalent are imposed upon ministers before recording them, and in many sections the need of training for ministers in the Society of Friends is apparently not felt or urged strongly. Young ministers undertake graduate study in religion only because of personal convictions—convictions that the Holy Spirit does not necessarily function best in a vacuum, and that the Inner Light grows more luminous in a disciplined mind. They are compelled to study, not by ecclesiastical law or by the hope of gain, but by their consciousness of the high calling of the ministry of Christ which requires of them the fullest measure of consecration.

Having, in this temper of mind, made the sacrifice required for special training, what does the trained man expect of the church to which he shall be related as minister? Think better of men who have spent nearly the first thirty years of life in preparing to preach the gospel than that their expectations can be summed up in one category—that of salary. When one devotes himself to the Christian ministry, the great ends of life are something more than dollars and cents. What else could be the minister's supreme desire and expectation than this: *that the church he serves shall be in earnest.* He is dead in earnest himself; he expects the church which calls him to be in earnest.

It is useless to attempt to ignore the fact that herein finances have an obvious connection. Finances are a barometer of earnestness. The writer was once asked to serve a Friends meeting as pastor in which the chairman of the pastoral committee was a well-to-do farmer. After two satisfactory services, our friend said he had talked with others and they had decided that by unusual effort they could raise $150 for pastoral support during the year. In that particular meeting, that was an avowal of abject indifference to the church and its program. I could not consent to the mockery of being a minister of religion Sunday after Sunday in a neglected building to an unsacrificing congregation which left their large fine cars parked outside while they "worshipped" within. This position was explained to the meeting and they made other arrangements for a pastor.

There is real joy, on the other hand, in working in and sacrificing with a community which is so much in earnest over the program of the church that it gives sacrificially though the total may be a limited amount. In the first case, "No great work could be done there"; in the second one, the ground is fallow for Christian growth, for already there is Christian character. The trained minister is looking for churches which are in earnest, for only there can he labor fruitfully.

We have said that a church's finances are important as a barometer of its earnestness. This sector of a church is not the end of the minister's expectations, then; it is a gauge which indicates how much he may expect this people to enter into the great ends of life. As they practice great living they will make the Christian ministry among them a joyous privilege. We suggest some of the forms in which this adventurous living may find expression.

First, in the content of the Christian gospel. He longs for a people who will seek fearlessly with him to know the word of God for our generation. This will be no stereotyped word, but a message attained by much honest search and spiritual integrity. Reality must not be sacrificed for sweeping positives, nor pagan motives and practices in our social order continue to be sanctioned by unthinking indifference. He hopes

to fellowship with a people whose goal is a living faith wrought out for themselves in the heat of twentieth century living.

A Friends minister always abides in the living hope that such a people will share in the ministry of the meeting. In democracy of worship he hopes that his spiritual peers and superiors will often have words that are spirit and that are life. So long as he bears the name of Friend he will cling tenaciously to that ideal.

He hopes for an oversight body which will live up to their privileges and responsibilities with spiritually-minded activity. He expects to share fully with them the weight of the concern for the meeting.

He will assume an unquestioned loyalty to the united work of Friends. For one section of the work of the Church of Christ Friends are responsible. If we fail in it there is no one to take up the kingdom task which we drop. This is not sectarianism, it is our plain duty to the work of the united Church.

One who has struggled to fit himself to give leadership to the local meeting will of course expect a manifestation of earnestness in religious education. How can one who has set his own face toward the attainment of a religious education be happy over second rate or third rate or fifth rate physical equipment for the religious education of children and young people? When one has wrenched all his life plans and his domestic economics into line to obtain three or more years of graduate training in religion, he "expects" teachers to be willing to undergo a reasonable sacrifice for the sake of the program of religious education—to "find time" somehow for Leadership Training and such studying as is possible. This is important business and an earnest minister expects a church to be in earnest about it.

These illustrations will have suggested what the "seminary man" expects of the church which is in earnest, in the matter of attendance, of provision for young people, of business-likeness in budget-making and budget-raising, of care and pride in maintaining church property and equipment. But there is danger of losing sight of his principal expectation in dwelling upon particulars. *He expects earnestness.* He will be satisfied with no less. And when earnestness is unquestioned, though conditions may not be ideal for a life of comfort, believe enough in this generation of preachers to be assured that they too are willing to live sacrificially with Christians among whom they cast their lot.

Poplar Ridge, N. Y.

Timely Words of Wisdom

LET our affection flow out to our fellows; it will operate in a day the greatest of all revolutions.

It is better to work on institutions by the sun than by the wind.

The State must consider the poor man, and all voices must speak for him. Every child that is born must have a chance for his bread.

Let the amelioration in our laws of property proceed from the concession of the rich, not from the grasping of the poor. Let us begin by habitual imparting. Let us understand that the equitable rule is, that no one should take more than his share, let him be ever so rich.

Let me feel that I am to be a lover. I am to see to it that the world is better for me, and to find my reward in the act.

Love would put a new face on this weary old world in which we dwell as pagans and enemies too long, and it would warm the heart to see how fast the vain diplomacy of statesmen, the impatience of armies and navies, and lines of defense, would be superseded by this unarmed child.—From Emerson's Essay, "Man, the Reformer."

Friendly Notes from Smyrna

By Abram S. Underhill

And unto the angel of the church in Smyrna write, I know thy works, and tribulation and poverty. Fear none of those things which thou shalt suffer—be thou faithful unto death, and I will give thee a crown of life.—Book of Revelation.

IT IS possible to make the journey overland from Antioch in Syria to Smyrna, in little more than two days and two nights, by going in an automobile one hundred miles over a good road to Aleppo, and then by railroad train in sleeping cars, with no greater discomfort than a change of cars at midnight with a wait of two hours for a connecting train; but we chose to make the trip in nine days by sea with stops at various points of interest by the way.

The harbor of ancient Seleucia, which was the nearest seaport to Antioch in Apostolic days, and the one from which St. Paul and Barnabas sailed for Cyprus, is now choked up with sand and abandoned, and the nearest available harbor to Antioch is Alexandretta, sixty miles away over a good automobile road. Our road led straight away for many miles over the level Orontes plain, then climbed the western mountains in many zigzags, with fine retrospective views over the Lake of Antioch and the Orontes valley, and after crossing the pass descended in long curves to the sea, beyond which to the north were the snowy Taurus Mountains in Asiatic Turkey.

After buffeting, in a little launch, some considerable waves raised suddenly by a brisk north wind, we boarded in safety our Italian ship, in which were only four first class passengers besides ourselves, and next morning found us off Mersina in a calm blue sea. Eighteen miles away was Tarsus and we decided to go there while our ship stayed ten hours in port to load and unload much cargo.

Our road proved to be a sort of causeway across a level, fertile plain, impassable for cars when wet and full of bumps when dry, as it was that day. Tarsus proved to be "no mean city," but with nothing to remind us of St. Paul except an ancient city gate which was named after him long after his day. Near the gate was an immense modern cotton ginning and baling factory, with a tall chimney belching out black smoke; beside it was a swiftly running river of clear water, coming down from the Taurus Mountains whose snowy peaks could be seen in a long line far away across the plains, the sight of which must have been very familiar to the boy Saul. Between the peaks was the narrow Pass called the "Cilician Gates," through which was the Roman Road into central Asia Minor, which later, as the Apostle Paul, he probably travelled on one or more of his missionary journeys. There are typical bazaars in the city, and an American Mission, but otherwise it is of no interest to the tourist except that it is on the site of the birthplace of the great Apostle.

Our next stop was Famagusta, on the island of Cyprus, a medieval seaport about five miles from Salamis, where Paul and Barnabas landed, the harbor of which is now silted up. Although not mentioned in Apostolic times, Famagusta

is not without historic associations. It was a Christian center in the Middle Ages, and contains the ruins of several magnificent churches. It also figures in Shakespeare's Othello, some of the scenes of which are laid there, and Othello's Tower is still shown in a corner of the city wall.

A good road takes us across an uninteresting plain to Nicosia, the capital of the island, passing on its way the little town of Enkomi where is an old church said to contain the tomb of Barnabas; and another good road brings us back through a slightly better cultivated country to Larnaca, another seaport on the site of an old Phoenician town, where our ship is to meet us late in the afternoon. Larnaca has little of interest except the Church of St. Lazarus which contains the tomb of Lazarus, who is said to have dwelt in Cyprus after he was raised from the dead. This was new information to us, but we viewed the tomb with interest, although the actual remains of Lazarus are said to have been removed to Marseilles some four hundred years ago.

Leaving Larnaca, our ship keeps closely along the coast, stopping at Limasol with an uninteresting row of white houses along the shore, and later passing close by Paphos where St. Paul struck Elymas the sorcerer blind and converted the deputy Sergius Paulus. It is now a small, fever-stricken hamlet where a small coastwise steamer stops once a month.

Next morning at daylight our ship is anchored in the little harbor of Adalia on the main land of Asia Minor, a town of no historical associations, but of so much beauty of situation that it needs no historical background to enhance its natural charm. Its small, semicircular harbor is surrounded by perpendicular cliffs seeming to rise straight up out of the deep blue sea, to a plateau some two hundred feet above sea level, on which the town is situated. Close by on the west are snow capped mountains with jagged peaks, while far away to the east is the long snowy range of the Lycian Taurus.

On returning to our ship after a stroll through the town, we found many cattle had been loaded onto the main deck, and innumerable sheep and goats were being lowered to the decks below. The operation was quite expeditious and apparently painless, six animals being hauled up at once by their forelegs, and lowered down through the hatches, and liberated on the decks below, where they seemed to share the limited space quite amicably with the third class passengers. During the night the wind came up again, and next morning when we reached Rhodes it was blowing a gale, so we could not land at the usual harbor, but our ship put around into a little cove, and small launches took us to the shore in safety.

Rhodes is the most easterly island of the Greek archipelago, and its history comes down from remote antiquity. At the entrance to its harbor was once the famous Colossus of Rhodes, a bronze statue 112 feet high, which was counted as one of the seven wonders of the ancient world. A lofty granite column now marks the place where it is believed to have stood. The city is surrounded by massive double and triple walls which, with their ponderous gates, are still intact. The medieval buildings of the Knights of St. John are still standing and are a sight to see.

After two days, a palatial express steamer on her way from Egypt to Italy, and filled with Mediterranean tourists came along, and picked us up to take us the remainder of the way to Smyrna. Our course now lay along between the mainland of Asia Minor, and the islands of the Greek archipelago, passing among others on our left "the isle which is called Patmos," where St. John was in prison when he saw the visions told in the Book of Revelation; and passing in succession on our right the sites of ancient Miletus and Ephesus, both of which had good harbors in Apostolic days, which are now filled up with silt from the rivers, creating meadows and malarious marshes for many miles out to sea beyong the original ports.

In the early morning we round a mountainous headland on our right and enter the picturesque Gulf of Smyrna, second in beauty only to the Bay of Naples itself. On either side rise mountains, impressive but not stupendous, some rough and rugged and some smooth and green. At the inner end in a semicircle of mountains is Smyrna harbor, and on the right, extending far along the shore and across the narrow flats and up the mountain slopes, with old walls and cypress trees, and Turkish cemeteries, and crowned by the massive ruins of an ancient castle, is Smyrna. It is the only one of the cities in which were the Seven Churches of the Apocalypse, which is an important city today, and in which was one of the only two churches with which no fault was found in the messages of the Spirit to the Churches.

Notwithstanding the disastrous fire of ten years ago, which destroyed a third part of the city, Smyrna is yet the largest city in Asiatic Turkey, and only needs a return of world prosperity to make it thrive again.

It has innumerable small shops which seem busy, and many large banks which look lonesome, but the wealth of the city is in its commerce, and as an astute citizen said, "When there are more banks in the city than there are ships in the harbor how can business prosper?" There is no "church" in Smyrna as in Apostolic days, but there are two missions of the American Board (Congregational) which are conducting educational institutions along worthy lines, with the approval and cooperation of the new Turkish government; a Collegiate Institute for Girls, and an International College for Boys and Young Men. The Girls' Institute has an admirable situation in a suburb of Smyrna, with buildings well adapted to their purposes, and with a fine outlook over the harbor and the mountains beyond. At its head is Edith F. Parsons, who comes of an old Friends family. Her grandfather, Augustus Taber, was for many years Clerk of New York Yearly Meeting, and is well known to Friends in America. The International College is four miles out of the city, on a large tract of land with many excellent buildings and a real college campus. We were made welcome at both institutions by our friends among the Faculty, were shown over the premises and introduced to many of the students. We thought both institutions conducted in a thoroughly businesslike way, and were doing faithfully and well the work for which they were intended.

In addition to its own attractions, we found Smyrna a convenient starting point from which to visit "the things which remain" of others of the Seven Churches of Asia, but the account of our going and what we saw, is a story by itself.

Smyrna, Turkey,
March, 1932.

A PRAYER

O Father, hold us in thy loving thrall,
And may, to us, thy service seem as fair,
As to our fathers when they heard the call
To leave their homes and kindred; to leave all
They loved, and forth across the ocean fare.
'Twas faith in thee, that made them strong to dare,
Though round them, they saw weaker comrades fall.

Let us remember them, and guard our land
From enemies, that year by year increase.
Against sedition let us firmly stand,
And work for that glad day when war shall cease;
And love and mercy, like a golden band,
Circle the world, with universal peace.

RUTH CURTIS DOUGLAS.

Brunswick, Maine.

Art is necessary for spiritual health, primarily because truth is necessary; and great truths can be grasped and expressed and utilized only in imaginative form.—*The Christian Century.*

OUTLOOK AND OUTREACH

A Contributed Page by the American Friends Service Committee

CLARENCE E. PICKETT, Executive Secretary—20 S. 12th St., Philadelphia, Pa.

THE SEASON FOR CARAVANS BEGINS

There may be a touch of quixotism in the spectacle of a lone man mounted on a bicycle and armed with a set of lantern slides charging the powerful militaristic forces of a great nation that has lived by the sword and seems minded to perish in the same manner. Just as the old Don has won the hearts of old and young for several centuries, so the hundreds in France, who have heard him, thrill to Philippe Vernier's message of international peace and goodwill. His caravan is a direct growth of the inspiration furnished by the teams sent out by the American Friends Service Committee for the past five years. One wonders if the mobilization of conscientious objectors advocated by this young peace enthusiast is an outgrowth of American Friends Institutes on International Relations or if it is a step beyond!

The Paris Center has combined with a number of peace organizations in France to form a committee for Peace work in the country. This Committee has now, several times sent out a couple of young men to spend six or eight weeks preaching the gospel of peace.

The chief speaker on the expedition of this winter was Philippe Vernier, one of the students of the Center's Student Club, who had already been most successful in a previous Caravan. This time, the route was in the eastern part of France, including a number of towns in the war area. Starting out with a companion in a well-supplied automobile, Mr. Vernier separated from him after a few days, the Caravan thus consisting of himself and his bicycle, with a set of lantern-slides, and such pamphlets as he could carry.

Everywhere, he found, as on his previous trip, that the most interested and helpful persons were the teachers and the members of the "League for the Rights of Man." About half of the Mayors were sympathetic. The priests on the other hand, were quite reactionary. Few, if any of them, attended the meetings, and some may even have forbidden their parishioners to attend.

Ex-Service men, also, were on his side, although they were sometimes a little shocked by his advanced ideas. He felt, very decidedly, that an appeal for direct resistance to war would be the most effective, especially in this district which had felt the war. Here he found the people more eager to work for peace, and less ready to speak against the Germans—much less likely to call them "Boches."

He proposed a sort of mobilization plan for the Conscientious Objectors. If war were in view, they would be called together, one or two days before the real mobilization, to join their comrades in the nearest big town. Being together, they would have more strength, and the authorities could not act as with single individuals. This idea was received with much interest. Philippe Vernier gave eighteen addresses, reaching about 3,000 people. Many of the local papers gave his address excellent write-ups, and altogether the six weeks' tour met with great success.

NEWS OF THE CARYS

Mary Cary, of the Friends Center in Berlin, is taking active interest in the American Women's Club of the city. She has been asked to be head of the Program Committee of the Club, "a big undertaking, but one which I believe offers a wide field for more intelligent relations with the American colony and the leaders of German culture. The International Relations Committee of the Club is also undertaking a survey of the social agencies here, beginning with the State Insurance Bureaus, and the way the unemployed are handled. Our findings will all be filed at the Club for the use of any social workers coming here."

The Cary family has until now been living in a small house in a suburb of Berlin, but moved during March to a more convenient location in Schmargendorf. The address will be 84 Hohenzollern Damm.

Richard Cary has had to give two addresses on George Washington, first to Elise Behrend's English Class in the People's College, and second, to the English Club at the Friends' center. Mary Cary adds that "we are rather slower to blame the Germans for the mistakes of the first decade of their republic when we think of our own history between 1783 and 1800."

A PEEK AT CHINA YEARLY MEETING

Arnold and Lois Vaught, of Chicago, who are now in China for teaching work under the Friends' Service Council, have attended their first Yearly Meeting, in Chengtu, which is days of travel away from their own station in Chungking, Szechwan, West China.

The Szechwan Yearly Meeting, by the way, has no Quarterly Meetings. It is composed of five Monthly Meetings, one centering about each of the five Friends' Mission stations. Each of these constituent parts sends representatives to the Yearly Meeting, but any Friend may attend, if he desires—and can. The difficulties of travel are so great that Yearly Meeting is held in each of the Monthly Meeting centers in turn. In 1931 it was at Chungking, this year at Chengtu, and in 1933 will be at Suining. The meetings are conducted very much as are meetings in England or America, with reports from the Monthly Meetings, of schools and hospitals, of standing and special committees, etc. There is no voting; the clerks "take the sense of the Meeting," as usual among Friends. The two newcomers felt in the sessions "a spirit of harmony and good feeling."

As the meetings were conducted entirely in the Chinese language, the Vaughts only knew what was going on when somebody translated to them. Many individuals spoke English, however, and such translation was not lacking. Several times they were asked to speak to some point in the Meeting, with somebody interpreting for them.

The attendance averaged about fifty, during the three days of the Yearly Meeting. Business sessions were held only in the day time, while the Committee of Missionaries met in the evenings, seven being present from the various stations.

The Yearly Meeting ended on Saturday, but the "Yearly Meeting Sunday" which followed was the busiest day of all, for many attenders. At 8 a. m., Arnold Vaught spoke to the boys of the Friends Dormitory of the Union Middle School of Chengtu. At 9:30, there was a prayer meeting in the city, this being followed by a discussion of militarism versus pacifism, a particularly acute problem for Friends just now. The regular meeting for worship was at 11:00, and was attended by 200 people. Later in the day, our friends attended still two other meetings of students of West China Union University, which is maintained by five mission boards: American Baptist, (North), American Methodist Episcopal, (North), United Church of Canada, Church of England, and Friends Service Council.

The Executive Committee of the Yearly Meeting met during Monday, Tuesday, and Wednesday, after which missionaries and Chinese from a distance set out to return home.

Going to Chengtu, the Vaughts and a couple of companions had travelled by sedan-chair and on foot. The first stage of the return journey—to Suining—a party of sixteen chartered a bus, and in three hours one day, and four the next, covered the distance which would have

(Continued on page 332)

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EDITORIAL COMMENTS

The Distinction Could Scarcely Be Better Stated

THERE has been needless confusion of thought on the issue of conscientious objection in relation to citizenship as presented in the cases of Dr. Douglas Clyde Macintosh and others which have been before the United States Supreme Court. It has been contended that this is a government based on the democratic principle of the rule of the majority and that to allow any individual to set up his conscience in opposition to the majority will, is to open the floodgates of anarchy. Specifically, those of us who would deny the plea of personal liberty to those who violate the prohibition law and oppose the Eighteenth Amendment are told that we are flagrantly inconsistent in pleading for the citizenship privilege of conscientious objection to war. There is, of course, a clear distinction here and we have not seen it better stated than in the following paragraph taken from an editorial on "Conscience and Criminalism," appearing in *The Congregationalist and Herald of Gospel Liberty:*

"There is as much difference as between day and night between the man living on a high plane of conscience emphasizing idealism and intelligent conviction even at the point of resistance to the State where he believes the State is wrong, and the man whose essential attitude is that of lawless and criminal disregard of any and every law that does not suit his convenience. We cannot insist too strongly on this difference, or make it too plain in all its implications in political philosophy and in political practice. The man who refuses co-operation with the State through willful selfishness and *lack* of conscience is a destroyer, a criminal at heart and in fact; the man whose whole course is established in the law of right, who is supremely and devotedly mindful of his obligation to God and to his fellow men, is always an upbuilder, emphasizing the surest foundation upon which society can be built for its safety and its welfare, and pointing the way of progress for the future."

Is the Economic Boycott a Peace Or War Measure?

THIS is a perplexing question, on each side of which there is much to be said. In last month's issue, Dr. William I. Hull set forth succinctly his reasons for contending that the boycott, a measure of coercion, leads almost inevitably toward war. On the other hand, Bertram Pickard presented clearly the dilemma in which pacifists find themselves in declining to support some constraint of the peace-breaker and allowing the "outlaw" to continue in his course of international banditry.

In the midst of our discussion in America and in Europe, which must be more or less hypothetical, it is illuminating to know the reaction in Japan to the proposal of a boycott against the Japanese government. In the article in this issue by Gilbert Bowles, whom we are fortunate to have in Japan now as observer and interpreter, it is made clear that the immediate effect of the boycott agitation was to weaken the peace forces of Japan and strengthen the militarists, and that it would be accepted by the latter as "an open challenge to war." We still feel that the longest way round—that of building up the moral force of public opinion and appealing beyond the war lords of Japan to the Japanese people—is the surest way to enduring peace.

Morons at Movies and Idiots Among Future Ruins

WHEN going to a moving picture theater, we always anticipate with eager interest what the news reels have to present of world events. Our satisfaction is invariably neutralized, however, by the inevitable military or naval displays which are manifestly a part of the preparedness propaganda for keeping us sufficiently war-minded. The complacency and even enthusiasm with which they are greeted are quite disheartening. It is with appreciative sympathy, therefore, that we reproduce from the London *Evening Standard* the following paragraphs by J. B. Priestly:

"I hardly ever go to a cinema without wondering whether there is a glimmer of sense in this world; for at the cinema, in the news reels, they are fond of showing you the latest developments in the technique of mass murder, the airplanes that will drop unheard-of bombs, the tanks that can cross rivers, and so forth. And there people sit, placidly looking on, eating chocolates and holding hands. Nobody says: 'Wait a minute! What are these things for? When that airplane buries or suffocates half a city, when those tanks shatter men's spines or drive men's bodies deep into the mud what is to be the new excuse?'

"In other cinemas, in other countries, they are proudly exhibiting pictures of their own new bombing planes or tanks, and everybody there is placidly looking on, too. And nobody says, 'Why? Why? Why?'

"But one day some fool, whose finger has been itching at the trigger too long, will fire a shot. And next time there won't be any learned and industrious men writing long books on the causes of it all. There won't be any learned and industrious men, and there won't be any books. There will only be a few idiots gibbering among the ruins. And sometimes, even now, I feel like one of them."

Are the Bolshevist and the Turk Among the Prophets?

IT IS several weeks now since the nations made their formal declarations at Geneva regarding disarmament. There is one picture which we should keep clearly in mind, however, as the months go by—a picture which is sketched in this issue by Donald Grant, who is representing the Fellowship of Reconciliation at the Conference. The earnest plea for total disarmament made by M. Litvinov of Russia was a memorable address. He made the same plea at Geneva in 1927, at the abortive, Shearer-featured conference on disarmament. Then he was openly derided and taunted with being insincere. It was different this time. There was no applause, to be sure,

but there was consideration and respectful attention. Doubtless many representatives of the Christian nations were shamed into silence as the delegate from atheistic Russia pleaded for the scrapping of all armaments and the abolition of all armed forces as the only true basis of equality and genuine security for all countries and of genuine peace. And to add irony to irony, Turkey alone voted with Russia for total disarmament. "Thus," writes our Friend William I. Hull, also at Geneva, "Bolshevist Russia and the 'unspeakable Turk' were left alone in the forum of all the world to enact the roles of schoolmaster to Christendom and prophet of the future!"

Our Fear of Military Training Is All a Mistake!

HAVE we entertained needless apprehensions regarding the effect which military training in our schools and colleges has upon our young people? Apparently so according to *The Army Chaplain*, official organ of the Chaplains' Association of the U. S. Army, the Christian branch of the service which is always eager to withstand the dangerous inroads of pacifism. It cites the results of a questionnaire sent out to 16,416 members of graduating classes, between 1920 and 1931, in fifty-four institutions, who as students had taken the Reserve Officers' Training Corps course of instruction. Of the 10,166 who replied, nearly ninety-five percent of the embryo officers replied that the training had not made them military minded, and ninety-eight percent favored the continuance of the R. O. T. C. in our educational institutions. Let it be clearly understood, parenthetically, that this questionnaire was sent only to those who had elected the officers' courses and not to the mine run of students who had been subjected to compulsory military training. Since these reservist officers say they are not military minded, of course it must be so! But why stop with them? Why not send the questionnaire to the majors and the generals in active service and to the personnel of the War Department itself? Why be satisfied with anything less than one hundred percent endorsement?

THE TRUMPET BLAST FOR WORLD PEACE

BY DONALD GRANT

IT IS Thursday, February 25. The new Disarmament Building beside the League of Nations is crowded. Since February 8, in the large Electoral Hall, a number of daily speeches have been made in favor of various degrees of disarmament. Tributes in words have invariably been paid to the earnest desire of the peoples and even to the will of the governments for disarmament. The preliminary speeches provided a certain optimism. The great majority of the nations said they were ready to go a long way towards disarmament. A few said they were already disarmed.

Today, in the General Commission, the real debate has begun. Now delegates have to say in definite terms what they stand for; figures must be mentioned; concessions made. Now the Disarmament Conference reveals itself.

The revelation is simple and dramatic. The first move in the general debate brings it on. Called upon at short notice to present to the Commission the Soviet resolution in favor of having the discussion based upon the principle of total disarmament in opposition to the Draft Convention resolution of Sir John Simon, M. Litvinoff takes his place before the Chairman of the Conference. He faces the delegates and the public.

Every seat is occupied; hundreds are standing. From the raised seats at the back I look over the area towards the Chairman. Behind him the great windows show trees, lawn, and the waves of Lake Geneva scudding shorewards before the wind.

For twenty minutes M. Litvinoff speaks. The menace of war is more imminent than ever; menace?—war is actually going on; the workers are most of all menaced; the task is to establish security against war; only total abolition of armaments can do this. His arguments are clear, well put, convincing if minds were open to consider his proposal. "Where," he says, "should this problem be faced if not at this Conference?" "The vote you will record upon this question will have profound historic significance and will not fail to have its influence upon international relations."

As he spoke one could, looking beyond the well-groomed delegates, see the populations, the masses to whom on February 6, Vandervelde referred when he cried to the Conference: "We do not ask for disarmament; we demand it;" the youth, of whom J. F. Green, the student, said: "It is my generation which will be called upon to surrender all we consider worth while in life in order to become targets for machine-gun bullets and victims of the latest poisonous gas. It is the young men and women of my age who will be commanded to commit suicide. . . . We have thus lost interest in being prepared for cannon fodder;" the women, the mothers, on behalf of whom Miss Dingman said to the delegates: "You are responsible to the peoples of the world. . . . They are knocking at the doors and their call must be answered. They call upon you to let nothing turn you aside from the unwavering purpose of freeing mankind from the intolerable burden of preparations for war."

On the one hand, the groaning populations demanding disarmament and cooperation among the nations; on the other the representatives of the fifty or sixty nations with disarmament as their avowed purpose. It is a significant fact that the one spokesman for the peoples of the world was Litvinoff, of Soviet Russia. Significant, too, that when he had finished his speech, urged total disarmament in a spirit which even the anti-Soviet press of Geneva admits to be sincere, appealed to facts, to reason and to goodwill—there was silence. Not one handclap. But at least the honesty of the appeal evoked in the Conference the dumb honesty of silence. Litvinoff walked to his seat. His speech was a great act—one man against the world. "How beggarly words appear before a defiant deed!" But he was not alone. Put to the vote, the Total Disarmament resolution got two votes. Turkey voted with him. A hundred per cent increase since the Total Disarmament proposal of 1928.

Not alone! In that assembly there were at least a dozen for whom the voice of Litvinoff in this matter was their voice. "There is only one means of organizing security against war, and that is total and general disarmament." And throughout the world many thousands are glad that one delegation leader has had the courage to challenge the Conference by proclaiming the desire and the will of the peoples—the peoples who in the words of Sir John Simon, "fight the wars and are hoping even against hope for a wise issue of our deliberations."

Very many delegates used words like those of Sir John Simon, even stronger words; some even quoted the Sermon on the Mount. M. Motta, Switzerland, describing the assembly as the expression of the 1,700 millions of humanity, and the harbinger of a new international order, finished up with the words: "Blessed are the peacemakers, for they shall be called the children of God."

Is it irony, or another Menetekel, that

the one leader ready to put the words into deeds was the Communist from Soviet Russia! That he was rejected by the delegates and the experts is merely another repetition of history. But it is deeds that count. These delegates will be judged by their deeds. The silence today, the rejection of the principle of Total Disarmament is a revelation of the Conference.

The idea lives; and "there is nothing so powerful as an idea whose time has come." To the youth, to the children of today it promises a living future.

In this wavering, despairing world, tortured by fear, crushed by armaments, "hoping even against hope," the appeal at Geneva by Litvinoff of Russia awakens a deep response. It is the first trumpet blast before the walls of Jericho.

Geneva, March 1.

THE CHALLENGE OF DISARMAMENT

The Background of the Armaments Problem

This admirable, comprehensive statement is issued by the Carnegie Endowment for International Peace, acting in cooperation with the League of Nations Association. It is being widely distributed for the purpose of helping to marshal public opinion for disarmament. It is announced that later statements will follow, dealing with the concrete problems before the Conference at Geneva.

WHEN the Disarmament Conference assembled at Geneva in February, it was difficult for any but the most arrant optimist to be hopeful of its outcome. With two members of the League of Nations Council itself at that moment engaged in open war, what nation could plan actual arms reduction? Yet such was the paradox of the situation and so swiftly do events move in 1932, that that very conflict has given rise to one of the most striking pronouncements in modern times—the so-called Stimson doctrine, uttered first in dispatches sent by our Government to both Japan and China on January 7, reaffirmed later in Secretary Stimson's letter to Senator Borah, and now solemnly adopted in a League Assembly resolution of March 11. What is this new principle of international law, destined perhaps to be so far-reaching in its consequences? Simply that illegal force shall not result in legal gains, or to amplify—treaties made and territorial adjustments reached by methods contrary to agreements such as the Pact of Paris and the League Covenant, will have no standing with the members of the League of Nations nor with the United States.

Is there not an obvious implication for the Disarmament Conference? Why seek through resort to arms gains which all the world will refuse to concede? Why impoverish a nation for elaborate defense when the organized opinion of the world stands ready to deny the aggressor the fruits of his aggression? In short, why prepare for war at all? Will disarmament, a wild dream two decades ago and yesterday a laborious matter of matching effectives and tonnage and planes, become the obvious course tomorrow?

PUBLIC OPINION CHANGES SLOWLY

If the Disarmament Conference fails, it will be because public opinion has failed. If public opinion fails, it will be not because the peoples have deliberately chosen the worse rather than the better road, but because their thinking has failed to adjust itself to present realities, because the average man, you and I, our friends and our government officials are thinking in terms of a generation or more ago. News is flashed to us as soon as events happen in London, in Paris, in Moscow, in Tokyo; but our reaction to the news is much the same as when it was relayed by courier and sailing vessel. Congressmen travel to Washington by limited train, by automobile or by airplane, but many of them still think of the problems of the country as they existed when their predecessors traveled by stagecoach. They try to make the slogans which were fitting for a self-sufficient nation of 4,000,000 people clinging to the Atlantic coast, serve a nation of 125,000,000, stretching to the Pacific and sending its products and its capital to the remotest parts of the earth.

What is it that has made the world of today so different from the world of our grandfathers, our fathers, so different even from the world in which we grew up? What is it that has made adherence to old conceptions so dangerous? In a word it is science. Applied science, technological changes, have revolutionized our way of life. Scientific methods, machine manufacture, mass production, revolutionary changes in communication and transportation, have made the world an economic unit. Manufacturers in every country go to all parts of the world for their raw materials and for their markets; wage earners in every country are dependent on the well being of wage earners in distant lands for their chance to work. Capital seeking profitable investment knows no frontiers; bankers sell the bonds of Siam or Liberia as readily as those of the local railroad. With all the world bound together by economic ties, every war is likely to become a world war, every war is certain to affect the life of every person in the civilized world. However comforting may be the idea of one nation isolating itself from the rest of the world, it has no reality in the world as it is now organized. Science, moreover, has steadily increased the destructiveness of war. Do we need to labor the point that in any future war high explosives, poison gas, disease germs transported by radio-controlled airplanes, might wipe out whole populations, might even entirely destroy civilization as we know it?

THE GROWTH OF NATIONALISM

Our troubles today date from the closing decades of the 19th century. The people of that period failed to recognize the fact of increasing economic interdependence. They still thought of the economic world as divided into more or less artificial compartments called nations. Because their thinking failed to keep pace with the march of events, they failed to adjust their governments to the new economic realities. The world remained divided into independent sovereign states, each refusing to recognize any higher authority than its own will. Moreover, in each of them, nationalism—the feeling of the people of each nation that they are one people, different from other peoples, that their common culture, customs and ideals are unique and superior to all others—grew steadily stronger.

Why did this narrow political nationalism become more intense just at the time when the world was developing toward economic internationalism? There are no doubt several reasons; one of the most logical is that nationalism developed because in every country it served the interest of powerful groups that it should so develop. Nationalism became involved with imperialism. As the Industrial Revolution spread from England, and other countries became industrialized, the capital produced by the new methods began seeking investment abroad, and turned naturally to areas that were undeveloped economically. These economically undeveloped areas were also politically undeveloped, their governments were weak. Disorders frequently arose, the lives and property of foreigners were not safe; investors turned to their own governments for protection. The idea gained strength that

it was the duty of a nation to protect the lives and property of its citizens no matter where they went or what they did.

NATIONALISM AND IMPERIALISM

Moreover, in their quest for spheres of influence, protectorates and colonies, nations came into conflict with each other. Bankers and investors in backward areas realized that if their investments were to be secure, their governments must maintain armies and navies to protect them. But how could they persuade voters to elect parliaments which would vote the taxes necessary for their increased armies and navies? The easiest way was to appeal to their national pride. It was difficult to show a factory worker in Birmingham or Berlin or Lyons how he gained anything directly from the acquisition of territory or from larger armaments, but it was comparatively easy to arouse him over "the white man's burden" or the fact that the "sun never sets on the British Empire," or to convince him of the "*mission civilisatrice*" of his country or the importance of spreading to inferior peoples the benefits of his country's "*Kultur*." In short, imperialism led to militarism and an intensified nationalism made both possible. Consciously and unconsciously an arrogant nationalism was developed in all imperialistic countries.

NATIONALISM AND DISARMAMENT

Thus Europe was caught in a vicious circle—nationalism, imperialism, militarism. Each increase of armament by one nation led to increases by its neighbors and resulted in more suspicion, more appeals to national pride and more armaments. Secret diplomacy increased the mutual suspicion and fear, for no one knew exactly what commitments governments had made. Each nation suspected even its allies of trying to strengthen themselves at its expense; and usually these suspicions were well founded. A few cooler heads were not lacking to point out that the mad race in armaments, instead of giving security to any nation, was decreasing the security of all, but they could win little hearing from peoples drugged by nationalist propaganda. The Hague Peace Conferences in 1899 and 1907 showed the hope-

wished to make this war a war to end war, believed that the League of Nations would be an agency by which injustices might be corrected, future disputes between nations settled, and general relessness of any move toward disarmament while this state of mind persisted.

Lack of any international machinery in a world united by economic ties but bedeviled by nationalism, militarism and imperialism made the World War inevitable. During the war nationalism of course ran riot. Government propaganda to teach people to hate their enemies was so successful, that at the close of the war an enduring peace was impossible, immediate disarmament unthinkable. But a few statesmen who sincerely duction of arms accomplished.

TWO POINTS OF VIEW

In spite of the pledges in the League Covenant for disarmament and for peaceful settlement of disputes as a substitute for arms, progress toward disarmament since the World War has seemed pitifully slow. But when we recall the obstacles to disarmament, the selfish interests and age-old conceptions and ways of thinking that are involved, this lack of progress is not surprising. Moreover, even among real friends of disarmament, there have been honest differences of opinion as to method. In particular two points of view have gradually developed as to how disarmament might best be achieved. One line of thought is that armaments cause wars and that therefore the remedy is to reduce armaments directly. This has been in general the viewpoint taken by the group of nations for which Great Britain is the spokesman. The other attitude, taken by a group of nations led by France, has been that nations must feel secure before they reduce their armaments and that therefore there must be strong provisions for security before there can be any reduction.

The League of Nations has worked along both lines, now emphasizing the direct method, now the indirect. Efforts toward strengthening security, some successful, some unsuccessful, include the Geneva Protocol, the Locarno Treaties, the General Act for peaceful settlement of disputes, and finally, outside the League, the Pact of Paris. Toward direct reduction, and again outside the League, we have seen the Washington and London Naval Conferences, while the League's own labors have mainly found expression in the Preparatory Commission for the disarmament Conference, culminating after nearly five years' work in the Draft Treaty now before the Conference in Geneva.

CAN THE CONFERENCE SUCCEED?

At first glance the obstacles to the success of the present conference seem almost insuperable. Selfish interests—militarists and imperialists—who hope to gain from the present system are still at work and are still powerful in the councils of all nations. The world has before it the spectacle of a great state ignoring its obligations under the Pact of Paris and the Covenant of the League, seizing by force the territory of another nation, and still holding it. Fear, supicion and hatred dominate the relations of nations to a greater degree than has been the case since the World War ended. Above all, outmoded ways of thinking persist; people still hope to solve the problems of 1932 by applying the formulas of 1914.

There are, however, powerful forces working for the success of the Conference. Germany, humiliated and disarmed, faced by a revolution if she does not gain an equality of treatment which will satisfy the national pride of her people, is determined that the other powers make good their pledges. Russia, mighty in resources as in man power, finds her offer to disarm reinforced by the fear of what may happen if she does not. The national honor of every member of the League demands that the pledges freely given in the League Covenant be redeemed. The United States is also morally bound by her own separate treaty with Germany. Public opinion, as shown by the millions of signers to the petitions presented to the Conference, is ready for action. Most potent argument of all, with half the governments bankrupt, with millions of men and women unemployed, with millions of children undernourished, and with more millions of families actually starving, the governments of the world in 1931 committed the folly of spending nearly five billion dollars on armaments. In the fact of these facts will governments dare not to reduce?

A MESSAGE TO THOSE WHO SEEK PEACE ON EARTH

From the Northern Friends Peace Board of London Yearly Meeting

ONCE again at this time of world crisis we desire to affirm our belief that we suffer because we have broken the Law of Love taught to us by Christ (who was truly the greatest economist, the greatest statesman, of all time), and that true peace and prosperity can only be attained by following his way.

We see men crushed by the wasteful burden of armaments—fetter of their own forging; we see the economic life of the community of nations imperiled despite a profusion of material goods.

We believe that war in all its forms is utterly and entirely opposed to the way of Christ, whether it be defensive or aggressive, or masked under the name of

Sanctions or International Police; that even a 25 percent reduction in armaments would make no radical change, but continue unimpaired the war mentality. All such methods are unworthy of the dignity of man, who is made in the Divine Image, and they can only bring worse evils in their train.

Peace cannot be attained in a mechanical way. Armaments, though facilitating the outbreak of war, are not its real basic cause, and conversely even good machinery for peaceful settlement is of little avail without the will to peace.

By the will to peace we mean that each individual must accept the implications of following Christ's way. We cannot serve God and Mammon; we must decide where we stand.

So we ask ourselves: Do we believe in the power of armaments to protect, and if so, do we desire to take advantage of it? Even from a practical point of view, history shows that armaments do not protect, and that the unarmed town is safer than the fortress. Defense from aerial warfare has been shown to be a delusion. Apart from this, the follower of Christ can surely have no hesitation in disclaiming "protection" which imperils his fellowmen.

Further, do we desire that our country should be great in the sense of strong in killing-power, as an anarchist nation among other anarchist nations, doing what it wills by reason of its power to impose? Is it any ill to be the citizen of a country small, perhaps territorially, but great in the arts of peace, of cooperation for the good of the whole, whose citizens seek first the Kingdom of God, placing the good of mankind above their own local advancement?

A group of such people, willing to trust God rather than guns, citizens of the world rather than divided from their fellow-beings by rival armies, would be of untold power for good.

In fact, we call upon men to rise to their fullest potentiality, to realize their inherent divine powers. Men have lost faith in institutions and we see the statesmen of the world, blind to the possibility of this vision, steering the world to sure and certain self-destruction. Individual faith and affirmation is the only force wherewith to oppose this folly.

Today there is not even a "material" excuse for war; the destruction it causes makes both sides heavy losers; for the problem confronting the world is not that of production, but of just and efficient distribution of plenty. The tragedy is that many people still look to war to free them from the monotony and misery of life; they will continue to do so until peace is so constructive that this freedom comes to all.

We see the insecure and frustrated lives of masses of people everywhere, and we believe that the spirit of greed and national sovereignty and power is strangling the life of nations; that economic nationalism is but another form of war, and we earnestly affirm our belief that the time has come when the common men and women of all countries await with eagerness a step forward to the brotherhood of nations.

Events are showing that safety cannot come by armaments, nor riches by gold. Instead, do we not see that spiritual forces alone are potent to protect; that the nation that dares to throw off its enchaining armaments, trusting in the mighty power of God, and the ultimate goodness of all men, will be safest; that the nation which believes in the fruitfulness of the earth, and shares its food with the starving will be the most prosperous?

Every action of life must be based on some hypothesis and assumed trust of other people. Even finance, apparently the most material of activities, rests really on confidence. There is no absolute safety in this world, but the greatest security obtainable is what is based on cooperation and goodwill.

Christians know that there *need* never be another war; let us act on that hypothesis, and we shall find that the first and hardest step towards peace has been taken. The expectation and fear of a future war is cramping and dwarfing the peoples who should be striding forward to such free development as will allow each individual to reach his fullest stature, mentally, morally and spiritually.

We long that our nation should have the vision to lead, and we appeal to our fellow-countrymen to make clear to our Government that we would ardently support them in working for total disarmament as the final objective and an immediate measure of unilateral disarmament as an earnest of our intentions.

Signed on behalf of the Board.

HELEN B. BYLES FORD, *Chairman.*

ROBERT J. LONG, *Secretary.*

Rawdon, Nr. Leeds,
February, 1932.

CO-OPERATION FOR PEACE IN AUSTRIA

BY HEADLEY HORNSNAILL

EVERYONE knows the contrast between the pre-war and post-war Austria. Austria before the war: The head of an Empire of 52 million inhabitants and varied natural resources—a military power with one of the largest conscript armies in Europe. Austria after the war: A small truncated state, with a population of six and one-half millions, nearly a third of whom are concentrated in Vienna, a minimum of natural resources and a tiny professional army of some 20,000 men.

The Treaty of Saint Germain forced disarmament upon Austria, but Austria's post-war governments themselves have shown a very considerable will-to-peace. Recognizing that their country's future development must lie in the direction of greater technical efficiency and a higher general level of education, they converted soon after the war six of its former military academies into state boarding schools, where talented children—irrespective of their parents' financial resources—could receive the best education, under conditions of group life; whilst a seventh academy was turned into a technical college where the constructive arts of peace could be acquired at a minimum of cost. Although Austria, under the Peace Treaties, was permitted an army of 30,000 men, she has never recruited more than two-thirds of that number.

During the first few years after the war, any kind of Peace propaganda seemed somewhat superfluous in Austria. Her new neighbors with their youthful nationalism and large conscript armies certainly needed it more. Exhausted by the disaster of the war, the vast majority of Austrians could think of little besides the mere struggle for the necessities of life. The few Peace societies led a feeble and attenuated existence. There seemed little for them to do.

During the past few years a change has come over the scene. Owing largely to the initiative of one or two members of the Austrian Branch of the Fellowship of Reconciliation, a working fellowship of peace societies was called into existence in 1927. Like most new organizations, it suffered from the maladies of infancy. Party politics enter into almost every sphere of Austrian life, and in this case hindered for a considerable period the fullest measure of co-operation. Organizations joined and left the Cartel, fearful that it has party-political aims with which they might be implicated. Despite these troubles, however,

the "Agof," as the new working fellowship was called *(Arbeitsgemeinschaft der osterreichischen Friedensvereine)* persisted and performed certain tasks, which, even though they seemed at the time to bring little concrete result, at any rate provided schooling in the technique of co-operation and the spirit of give and take.

Meanwhile the riots of July, 1927, had taken place, followed by the strengthening of the two armed political organizations, the "Heimwehr" of the right and the "Schutzbund" of the left. The inner political situation became increasingly acute, and armed disturbances actually took place on more than one occasion. In 1929, a fight between sections of the two forces occurred in St. Lorenzen, resulting in the death of four and the wounding of two hundred people; whilst in September, 1931, an attempted revolution was frustrated only by the action of the central government, and occasioned the loss of one or two lives. During these years the Agof was by no means inactive. Deputations were sent to leading people in the government, manifestos issued to the Press, and public meetings held. The fact, however, that nearly all the organizations represented in the Agof had a somewhat left-political coloring, prevented its activities from carrying the weight which they otherwise would have done. The year 1929, however, saw the formation of an Austrian Catholic Peace Society and in 1930 this became affiliated to the Agof. Its co-operation was warmly welcomed by the other organizations and led to an enhancement of the Agof's reputation as standing above party politics. During 1931 valuable propaganda for international disarmament was made in view of the forthcoming Geneva Conference. A further sign of the growing spirit of co-operation was the appointment of a Catholic Prelate, a leading member of one of the parties of the right, as the delegate of the Agof to the Conference of Peace Organizations held in Paris in November, 1931. In January, 1932, a special week-end conference for the study of disarmament from various points of view, was arranged for; and at the opening meeting of this conference the Austrian League of Nations Union and the Austrian Women's Party publicly announced their affiliation to the Agof.

Meanwhile the question of internal disarmament had again come to the fore and the new Buresch government had appointed a special Minister of Public Safety, who has announced his intention to put through the disarmament of both the organizations of the right and left. The Agof is naturally giving the new minister its whole-hearted support in his efforts, and recently appointed a deputation of representative people to visit Dr. Miklas, the president of the Republic, to urge the importance of internal disarmament. The latter, in reply to their addresses, spoke at length on the illegality of the present condition of affairs and the necessity for its termination. He expressed himself most appreciatively of the importance of women's opinion and work in this connection.

Thus, in the spheres of both international and internal disarmament, the efforts of the Agof seem to be gaining official recognition and support, and the work of those who initiated it and supported it in its beginnings is bearing some result.

Vienna, March, 1932.

RECENT INCIDENTS AND TENDENCIES IN JAPAN

BY GILBERT BOWLES

AMERICAN readers will be interested to know the Japanese reaction to the American boycott agitation. Although most well-informed Japanese do not believe the agitation for an official boycott of Japan will receive the endorsement of the United States Government, the agitation has awakened much anxiety. The effect of this agitation on Japanese thought has been to weaken the hands of the peace forces and to strengthen the nationalists and Asiatic isolationists. Although one cannot foresee the full effects of a Western boycott of Japan, it is very clear that military leaders would immediately accept this as an open challenge to war. It would also be taken by the nation as a moral justification for a free hand on the Asiatic mainland.

The assassination of Baron Takuma Dan, head of the great banking, trading and mining Mitsui Firm, gave to the nation a shock from which it will not soon recover, especially as it came only a few weeks after the assassination of Mr. Junnosuke Inouye, Finance Minister in the previous Cabinet and the recognised strong man of Japan's financial world. And then it is only six months since the late Premier Hamaguchi died from wounds inflicted by the assassin's hand. Many thoughtful Japanese trace these assassinations, with threats against other outstanding leaders, to harsh and unjust press and platform criticism of public men. Some Japanese Friends have seen a new call for peace work by Friends as their special field is Ibaraki Province, from which the two young "patriotic" assassins have come. Personally the death of Baron Dan seemed to come very near, for only a few days before I had been with him in an intimate group conference on present-day problems.

In a recent conversation with a well-informed Japanese pastor, familiar with world thought, he said to me: "Just wait a little longer. Tell the world to be patient with Japan. Japanese men with a real vision of the future have not all surrendered their souls. Give them time to get their bearings in the face of the terrific storm which has swept over them.

EXPERIENCES OF DR. INAZO NITOBE

A few weeks ago when Dr. Nitobe was on a speaking tour in Southern Japan, he was asked in a group gathered at his hotel for an expression of opinion on current questions. As some of those present were personal friends and as it was understood that nothing was for publication, he spoke somewhat freely, but in an indirect way. A short time afterward, local papers published a garbled report of what he said, with implications which were soon carried to branches of the Reserve Soldiers Association scattered throughout Japan. In a recent Tokyo National Conference of Reservists he gave, by special request of some of his friends, an explanation of what he actually said. His friends all over Japan have manifested deep sympathy with him, expressing at the same time grave concern as to his personal safety. Even now the police are taking every precaution to protect him from possible danger. Instead of concluding from this incident that everything in Japan has gone over to the military, one may argue that the very fear which certain military groups have shown as to Dr. Nitobe's influence, is proof that his public addresses were awakening serious questionings as to the direction in which the past months have carried the nation. Some well-informed Japanese are saying that the tide of sentiment against militarism will not be delayed longer than the end of this year. Others believe it will come earlier.

A few Japanese Christians have gone to prison as conscientious objectors. One of these who served a prison term in the period of the Russo-Japanese War, now a pastor in the United Brethren Church, is quietly writing suggestive peace articles for their monthly periodical.

In January each year Doshisha Uni-

versity in Kyotot, holds memorial lectures for its founder, Joseph Hardy Neeshima. This year four lectures were delivered in each Department by Takeo Iwahashi, the Blind Friend who is lecturer in English Literature and Philosophy at Kwansai University, Kobe. One lecture was on "Quaker Peace Workers." One Member of the Middle School faculty, an ex-military officer, was deeply moved by this spiritual interpretation of constructive peace workers, being particularly impressed by proofs that "Christ's love is stronger than gunpowder."

Since their arrival at Yokohama on February 29, the members of the League Commission of Inquiry have been busy with public and private receptions, group conferences and interviews. At the luncheon given by the Minister of the Navy, Admiral Mineo Osumi, the Minister, after presenting Japan's interpretation of the recent Shanghai events, thanked the League for giving Japan a chance to clear up some of the misunderstandings which have arisen. He is reported to have said to the Inquiry Commission: "From now on we leave the business to you. We are ready to offer what facilities for investigation you may require. We shall be frank and open, shall hide nothing from your scrutiny. We have been abused enough, misunderstood enough, suspected enough. Under ordinary circumstances we should have had to swallow these wrongs and go down in history with all these false charges and obloquy remaining."

Whatever be the final verdict of the Commission concerning some of the charges which have been made against Japan, the point which Admiral Osumi makes for the League is worthy of most careful consideration, whether in Japan or America, and ought to be helpful in offsetting the measure of Japanese resentment at what she has believed to be unfounded League criticism of her motives and policies.

WHAT KABAYAMA LEARNED IN THE UNITED STATES

Sometime after the outbreak of the Manchurian disturbance, Count Kabayama and Mr. T. Komatsu went to America on behalf of the American-Japan Society to present the national interpretation of recent Manchurian policies. Since his return to Japan Count Kabayama has given several public addresses. In one of these he confessed that he failed in his attempts to win American audiences to the approval of Japan's recent policies. He said the reason for his failure was the very deep interest which the American people are now taking in the cause of peace. The following extracts from a recent speech of Count Kabayama, as reported in the *Osaka Mainichi*, are worthy of careful study, coming as do his messages, as a partial antidote to the past winter's tendency in Japan to question the sincerity of America's professed interest in the peace of the Far East.

"One outstanding social factor in the United States that is influencing public sentiment on international welfare was almost a revelation to me. It is the profound interest shown in the world peace movement, espoused by powerful religious and educational organizations in which ladies deserve special mention, ladies at home, ladies in institutions of learning and in social activities generally. Great is the impression made upon me by the existence of this power in human society, a power natural and human. We on this side of the Pacific must take this fact into consideration as the predominating factor in influencing public opinion in the United States.

"The World War in Europe has taught the people of the United States a bitter lesson. . . . It is not strange therefore to see and understand the present state of social psychology, which unconditionally abhors war, and bows down at the altar of Eternal Peace. In order to appreciate the attitude of government officials in positions of responsibility in its true light we should not forget this strong social force, i.e., the peace movement which is forming the background of the whole international stage."

(If American Peace workers need any new incentive to stir them up to renewed efforts, let them ponder well these unsolicited words of Count Kabayama.)

Tokyo, March 10, 1932.

CONSCIENCE AND LAW

BY WILLIAM C. ALLEN

MANY of the larger denominations of the United States, during 1931, took strong action with respect to the decision of the Supreme Court refusing naturalization to Dr. Macintosh, of Yale University, and to others who considered the will of God paramount to the will of a possible fallible government. The feeling is deep that our country needs, not a leveling down, but a leveling up of the character of its citizenship. Herewith I present a few excerpts from declarations of church groups bearing upon this subject.

The Northern Baptist Convention, 1931, held in Kansas City, Mo., protested against "the denial of citizenship to persons, otherwise qualified, because of their unwillingness to bear arms."

The General Council of the Congregational and Christian Churches, 1931, assembled in Seattle, Washington, declared that the "minority opinion of the Supreme Court in our judgment maintains the tradition and practices of the American people, the guarantees of the Constitution as expressed therein." The General Council regretted the majority opinion of the Supreme Court barring such individuals from citizenship. It asks the executive committee to take steps from time to time as may be deemed wise to secure a reconsideration of the decision. Such a reconsideration the Supreme Court later in the year declined to act upon.

The General Convention of the Protestant Episcopal Church of the United States, met in Denver, Colorado, 1931, joined in this crusade on behalf of conscience to the following extent:

"Whereas, The present laws of the United States relieve citizens who are conscientious objectors from the duty of bearing arms;

"Resolved, the House of Bishops concurring, that this Convention expresses its earnest hope that the naturalization laws and the oath of allegiance of the United States may be so modified that conscientious objectors may be admitted to citizenship, provided they are willing to serve their country in the event of war by non-combatant service.

The Mennonites have for centuries conscientiously refused to engage in war and their position is generally fully recognized.

In the official statement of the Sixth Ecumenical Conference, held at Atlanta, Ga., 1931, the representatives of Methodist Churches from all over the world made the following declaration: "It is difficult to see how any nation which forever renounces war as a national policy (referring to the Kellogg Pact) can deny citizenship to any man, otherwise fit, who must inquire of God and his conscience whether a war is just before he will take up arms. . . . . War must go or civilization goes!"

The following resolution was adopted by the General Assembly of the Presbyterian Church in the U. S. A., 1930, and

reaffirmed at the General Assembly of 1931, held at Pittsburgh, Pa.

"Whereas, the Standards of the Church declare 'that God alone is Lord of the conscience,' and

"Whereas, the Church has always taught that it is the duty of men to obey their conscience in the fear of God and in fidelity to His word; and

"Whereas, all should stand on the same basis of principle, enjoying equal rights and having equal duties in the Church and in the State;

"Therefore, Resolved, that the Assembly declares its belief that the right and duty of citizenship should not be conditioned upon the test of ability or willingness, contrary to conscience, to bear arms or to take part as a combatant of war."

At the General Conference of the Seventh Day Baptists, held at Alfred, N. Y., 1931, the following minutes were adopted regarding the Macintosh case: "Our nation has, by the Constitution and legislative enactment even in times of war, safeguarded religious liberty, thus recognizing that a citizen's first duty is to God. Our nation must not put itself in the position of demanding that incoming citizens give up the right to be conscience-led when by the Constitution, by legislative enactment, and by the Kellogg-Briand Treaty this very thing is safeguarded and encouraged for native-born citizens."

The Society of Friends has for almost 300 years so successfully contended for rights of conscience that its recent pronouncements need not be introduced here.

At the Biennial Conference of the American Unitarian Association, held in Philadelphia, Pa., 1931, it was resolved:

"That we feel a deepening dismay at the decision of the Supreme Court to the effect, first; that liberty of conscience, even in the bearing of arms in any or all wars, has no guarantee whatsoever in the Constitution of the United States but only in the judgment of Congress, a decision which appears to subject all citizens, and especially all office-holders taking the oath of office in substantially the same terms of the naturalization oath, to the implied promise in advance to bear arms in any and all wars of the nation no matter what religious scruples may be felt; and, second; that the decision puts a construction upon the Constitution contrary to our American practice in all its history, because it definitely assures to Congress the right of universal conscription of conscience without regard to religious scruples in the bearing of arms.

"Be it further resolved, That we who approve these resolutions, pledge ourselves to all possible efforts to move Congress to find some relief."

The General Convention of the Universalist Church, held in Buffalo, N. Y., 1931, has so well epitomized the general thought and expression of church groups, during 1931, that I more copiously copy from its recommendations respecting the supremacy of conscience:

"Whereas, the Supreme Court of the United States by a majority opinion has ruled, in the case of Professor Douglas Macintosh, that, under the Constitution of the United States, no person can become a naturalized citizen of this country unless he promise to bear arms in any war which Congress may declare, and,

"Whereas, this decision implies that, in the matter of bearing arms, every native-born citizen of the United States is under obligation to obey the dictates of the State rather than the dictates of his own conscience, and,

"Whereas, this decision strikes at the principle of the freedom of conscience guaranteed, under the Constitution of the United States, to every citizen of this nation, therefore be it

"Resolved, that this Convention of the Universalist Church affirm its endorsement of the minority opinion of the Supreme Court."

The Executive Committee of the Federal Council of the Churches of Christ in America, at its annual meeting, held in Philadelphia, Pa., December 3, 1931, after the Supreme Court had denied a reopening of the Macintosh case, adopted this declaration.

"The recent authoritative interpretation of the law of naturalization, denying citizenship to persons who have conscientious scruples against military service, creates an intolerable dilemma for the great body of Christians in the United States who, recognizing God as 'the Lord of conscience,' place loyalty to God above every other loyalty. We urge such an amendment of the naturalization law and such other needed measures as shall conserve the moral and religious principles at stake."

The agitation in church circles connected with this vital question, affecting the traditional rights of the Christian conscience in America, has been so great that a determined effort will no doubt be made during the present year to have Congress change the law. The writer ventures to suggest that church meetings of every description, and church leaders, during 1932, bring determined pressure on the President and our representatives in Congress to change the present law, with its widespread implications and dangers to civil and religious liberty.

Denver, Colorado.

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THE REAL CRUSADERS

The so-called "Crusaders" in this country, allied to do away with the Eighteenth Amendment, have cheapened the name. The "Crusaders" of France and Germany are giving to the name a higher and nobler meaning than ever before. They are seeking to build up peace and love between their countries, on the one basis that can be depended upon—that of religious faith. As a French pastor recently said: "This is the faith of the Crusaders: Christ kindles the fire of love in hearts; in Christ alone is it possible to find the way to true peace."

At Christmas time, French Crusaders from Protestant communities in the Cevennes sent a gift to German Crusaders and their families. Far from rich themselves, yet they instituted a series of Sunday collections devoting the results to the help of unemployed families in both France and Germany. As a result, 1,200 francs—200 marks—came to the Crusader group in Essen, to give Christmas joy and Christmas help to the families of the unemployed in the Ruhr district. The effects of such a gift go far beyond those who receive it. The senders asked that the recipients should gather for a simple Christmas celebration, and added: "Speak only of Christ. Say nothing about the Crusaders, or about a gift from sympathetic people; speak only of Christ. That is the faith of the Crusaders."

During the early winter, Etienne Bach, head of the French group, made a lecture tour through a number of German cities. His addresses made a tremendous impression for he spoke, not as a Frenchman to Germans, but as one former prisoner of hate—who had set himself free from its power—to other prisoners, who had not yet found the way to freedom. What new hope and new understanding rose in the hearts of those who heard him!

"Mere stopping of armaments does not mean world peace. World peace requires organization. Real Christians cannot support war institutions. Real Christians cannot compromise. Armed force has never produced and can never produce peace."—TUCKER.

ESSENTIALS FOR GROWTH IN GRACE

By Ermin C. Perisho

Every man must at some time take an inventory of himself as to how he is living his life and managing his affairs. To the Christian this is not less important but more imperative for he is trying to establish and maintain eternal values in his own affairs and personality. The question must come to him many times, "Have I been growing in the things of the Spirit or have I reverted to the things that perish?" This matter of growth can not be measured by the yardstick, the scales, or by any other physical means. One must find another standard of measurement that will at least serve in checking over his spiritual condition. The following has helped me to find how I have been progressing in my spiritual growth, and I wish to pass it on to others who might also find profit in checking themselves, by what to me, contains the essentials that must be found in the lives of men who are growing in grace.

1. An increasing hatred of low ideals. One may not have entirely shaken them all from his life, but he must have a growing desire to do so and there must be a steady turning from them.

2. A steady and Christlike business integrity. Men who under the stress of conditions revert to questionable business methods can not mark deep spiritual growth.

3. A growing love for the house of God. Men can worship alone but for the healthy Christian the Church House with its fellow worshipers is the natural trysting place.

4. Victorious living over former weaknesses. Men never reach the place where weaknesses are no more and happy is the man who has continuous victories over self and spiritual infirmities.

5. A personal love for the defeated. Men show character when they dare to live with and under those who are reaping in their lives the stain and stigma of broken moral living.

6. A growing desire to serve. Many menial tasks must be undertaken by men if they are ever done, and the man who is too good to do the little hard things is not growing.

7. A closer acquaintance with, and a better understanding of the Bible. Other books are good for growth but this one contains the Words of Life in a very distinctive manner.

8. A working conviction that His Gospel will solve all the world's ills and problems when it is put to the test. To hope blindly is not enough but we must undertake His Way in every problem of life that touches us.

9. Regular and deepening devotional periods. Around the Family Altar and in private retirement, in worded petition and in quiet meditation, one must meet God face to face if he is ever to become like him.

10. A growing feeling of the "Awareness of Christ." I can not tell you what it is, but every Christian knows the tug and urge that comes from him. His hand in leading and restraining is made known as one lives more and more in the consciousness of his inner presence.

We are more in need today of men and women and of boys and girls who are growing in the things of Christ than we are in need of great crowds who name His name but do not have the will to partake fully of His Spirit. The completion of the Grace growth can never be reached in this life but it is the duty of every one who has named His name to thrive spiritually "till we all come to the measure of the stature of the fullness of Christ."

Weldon, Iowa.

VARIETY AND BEAUTY

Variety in unity produced
In me, and in the groups of which I form
A part, at home, in school; to play the game,
As if success depended on my best,
As well as on the others who would share
The effort and the fruits of fellowship,
Displays, forthwith, the principle of beauty.

Such unity implies diversity,
When two or more dissimilar things are bound
By common ties to serve a common end—
The Spirit making for eternal life;
Were all alike, the sameness would detract,
But different gifts express peculiar grace,
When humble zeal by all, for all obtains.

In Christian unity such grace abounds,
Of form and quality that make for peace
And joy and love—a beauty each alone
Could not produce, yet all may fully share;
Diversity of parts when made to blend
By one controlling principle, reveals
Variety and beauty at their best.

J. R. W.

About two hundred people attended the Easter service at the Friends church in Clinton Corners, New York. An enlarged choir, under the direction of G. J. Talleur sang the cantata, "The King of Glory," by E. L. Ashford. At the conclusion of the singing of the cantata, thirteen new members were received into the church.

DO WE NEED COMFORTABLE RELIGION?

By Elden H. Mills

Almost everything in our modern temper points toward comfort. While the "Fresh Air Taxicab" is popular on the radio, it is not popular on the street—it must be a well heated limousine. The luxuries of the rich a few years ago are now the commonplaces. The ends of the earth meet within your dwelling in order to make you personally comfortable. We push buttons and dictate and set the thermostat and a hundred other things which a generation ago required the laborious attention of our hands and kept us out of our easy chairs. Is it to be wondered at that people have demanded an easy, complacent religion where, as in the office, one may push a button and expect God to jump?

That people *want* a comfortable religion few of us, I suppose, would doubt. Even Jesus himself was tempted to have a religion that would be comfortable. Do not think that Jesus wanted the cross, and avoid it as he would, and pray at the last to escape it, yet his soul reached forth for it. *His* soul did, but not ours! We want to be comfortable. Mr. Sloan, after embarrassing revelations as to labor conditions in his Brooklyn Edison Company, resigns from his Brooklyn Church saying, "It is the business of the church to foster the things of the spirit, but to let social problems alone." A prominent lay healer of a prominent sect goes to his New York office daily to heal the ills of individuals, admitting that he never reads the daily paper, and wants to know nothing of the dismay of war in the East, the horrors of Harlan and Bell Counties, the filth of Tammany administration, or the birth-pangs of idealism in Geneva. And the young minister, not yet having outgrown his youthful enthusiasms or experienced the compromises of middle age, is called by his leading parishioner on Monday morning after a sermonic dash into the implications of Jesus' message for society and is greeted with—"Boy, preach the gospel, but lay off of that radical stuff." No, people do want a comfortable religion; a worship service that will lull and soothe the soul so manacled and battered after an office week.

But, you ask, "Do you mean to say that one has no right to comfort in his religion?" No, it is certainly true and right that people are driven to religion as a shelter from the despair of life's enigmas. Says Buttrick, in "Jesus Came Preaching:"

"Life is a disconcerting bundle. There is woodland in it flecked with leafy light and shade, and in the woodland reptiles and poison berries. There is children's laughter, and children slain by con-

tagious disease. It is a world of sunrise and earthquakes, of poems and wars, of saints and devils. Life is like a palimpsest—writing over other writing, scribbled and garbled, erased and written again beyond all deciphering. Where is the clue? Nothing but a farrago of bright and dark, straight and twisted, making—nonsense."

Religious faith raises many questions in the mind of the skeptical, but it is the only answer to the paradox of life. Men in times like these, when the tricks of yesterday are totally inadequate for the puzzles of today, do turn to God for a new ground of life. Others turn to drugs or suicide. I would not deny the right of the worshipper to find solace in religion—many of us do honestly sing,

"Rock of Ages, cleft for me,
Let me hide myself in Thee,"

but religion must forever be something more than escape from life's ugly facts.

Do we need a comfortable religion? Although we may want it, unless it is something *more* than that, the answer is in the negative. No religion has been for comfort alone. If one looks up the word in Webster, one finds that the synonym for "comfort" is "ease," but that the root meaning of the word is the Latin "fortis," the base of "fort," "fortitude," and "fortress." It also says that the word meant, in Wycliffe's day, "to make strong; to invigorate; to fortify." Ah, that is vastly different. Ease is not synonymous with fortitude. If by comfortable religion you mean the latter—faith in the fact that the world, despite its horrible clouds of materialism, is basically spiritual, faith that there is a God under whose banners even in a world made up of human beings, justice and love and truth may triumph, faith is Jesus' God "who worketh until now" inspiring men and fortifying men with power for social transformation—*then we need that.*

Forest Hills, L. I.

DAVID DAY WELCOMED IN TENNESSEE

David W. Day, Secretary of the Board of Young Friends Activities of the Five Years Meeting, has recently spent two weeks in Friendsville Quarterly Meeting conducting classes and lecturing on Quaker History.

David Day was with the Knoxville Friends the first week and at Friendsville the second week. His work was greatly needed and greatly appreciated. One of our leading Friends at Friendsville remarked about having lived at Friendsville for twenty-five years and this was the first time in that period any Friend has served us in this capacity. Many Friends spoke very highly of his work and of how much we have been in need of more teaching about our Society.

Regular two-hour classes were held each evening with an enrollment of about forty. The daily chapel period of the Academy was given over to David Day, where he gave interesting character sketches of some of our early Friends. Both he and his lectures were well received by the whole student body.

EARL SHAFTSBURY ON MOODY AND SANKEY

On looking through the papers of her father, Luke Woodard, Alice W. Hunt recently came across the following paragraphs copied from the diary of Lord Shaftsbury, as recorded in his "Life," by Hadden, the entry being under date of March 31, 1875. Finding Lord Shaftsbury's estimate of interest, she desires to share it with our readers.

.. "Went on Good Friday to hear Moody and Sankey, who were holding meetings in Agricultural Hall, London. I was deeply impressed, and the more so because of the imperfection of the whole thing. 'Imperfect,' I speak as a man. 'The things that are highly esteemed among men are abomination in the sight of God.' The music was the voice of one singer; the air, the simplest possible; the words adapted to the poorest and least taught mind. And yet it went to the inmost soul, and seemed to empty it of everything but the thought of the good, tender, and lowly Shepherd. The instrument was no more than an accordion, and the singer and the performer were the same.

"The preacher was clad in ordinary dress; his language was colloquial, free, easy, and like common talk. The voice is bad and ill managed: he abounded in illustrations, and most effective ones: in stories, anecdotes, very appropriate, oftentimes bordering on the humorous, almost to the extent of provoking a laugh. There is volubility, but no eloquence. There is nothing, in short, to win, externally at least, perhaps something to repel even those who might not be unfavorably disposed. And yet the result is striking, effective, touching, and leading to much thought. St. Paul said of himself as a preacher, 'his bodily presence is weak and his speech contemptible.' It was the statement, at least of his enemies. Nevertheless, the seventeenth and twentieth chapters of Acts show what issues the Holy Spirit can work out of feeble materials. Is it not here? We are just at this time founding associations to teach the 'art of preaching.' Bishops and others are lecturing right and left upon Homiletics. Here come two simple unlettered men from the other side of the Atlantic. They have had no theological training, and have never read the Fathers; they refuse to belong to any denomination; they are totally without skill in delivery, and have no pretensions to the highest order of rhetoric. They are calm without an approach to the fanatical, or even enthusiastic. They seek neither to terrify nor to puff up, eschew controversy, and flatter no passions. So it is, nevertheless thousands of all degrees of station and mental culture bow before them. Are we not right in believing that time will show that God has chosen the 'foolish things of the world to confound the wise?' Moody will do more in an hour than Cannon Liddon in a century.

"Of secondary causes we cannot but attribute a vast deal to his manifest conviction: it impresses the auditory. In his intense earnestness they go along with him: the simplicity of his message—Christ crucified—the evident fact that he has no special Church purposes, nor, on the surface at least, any interested considerations. All seems natural, easy, almost necessary to him. It appears the dictate of the moment, without previous thought, or any form of preparation. Yet how account for the effect on every station and degree? Work people, shop keepers, merchants, lawyers, clergy, and laity, alike confess the power and cannot explain it. I agree with Gamaliel: 'If this thing be of men it will soon come to nought, but if it be of God, ye cannot fight against it.' To my own mind there is something in its superhuman. In what mode, to what extent, and for how long, and with what issue, our Lord alone knows. If it be his work may he prosper it."

PROHIBITION FACTS

Those who wish up-to-date and dependable facts regarding Prohibition upon which they may base judgment and which they may give as "a reason for the faith that is in them," will find in this booklet of 96 pages material that will render a genuine service. It has been compiled for the Allied Forces for Prohibition by W. G. Calderwood of Minneapolis who has given his services for the cause, and the printer has produced it at cost that it may be available to many people for use in spreading important facts, that people may vote intelligently and elect men who will stand by the Eighteenth Amendment. These essential, definite facts, boiled down, cover many different phases of the question. The booklet is pocket size and is available at 10 cents per copy, $1.00 per dozen, and $7.00 per hundred copies. Address, Allied Forces for Prohibition, 986 Fifteenth Ave., S. E., Minneapolis, Minn. "To put a worth-while truth into circulation is a good day's work."

CORRESPONDENCE AND COMMENT

These columns are open to expressions of opinion on the part of readers so far as it seems to come within the range of the general welfare of our body and is expressed in a co-operative constructive spirit. Obviously, sentiments expressed by contributors herein, or otherwise in the paper for that matter, cannot be held to reflect those of The American Friend.

APPRECIATION OF RAS-EL-METN

Editor, THE AMERICAN FRIEND:

"I will lift up mine eyes unto the hills, from whence cometh my help."

—Ps. 121:1.

The ancients seem to have found God more easily in high places; surely one cannot feel far from his presence here at Ras-el-Metn. I came out from the Paris Friends Centre to attend the Yearly Meeting of Palestine and Syria.

Daniel Oliver very kindly met me on board the *Mariette Pasha* and we came in his car, mostly by the Damascus road, rounding curves at high speed, with ever a wider extending view, and ending at a mountain top—Ras-el-Metn. Emily Oliver welcomed us with tea, scones and honey and other goodies from the Lebanon. The old Druse Seraiyeh (castle) surmounts the mountain. The mountains with terraced sides (every inch cultivated) are round about, some snow covered, and there is also a good view of the Mediterranean Sea.

In this beautiful environ, Daniel and Emily Oliver are father and mother to 115 orphan boys and girls. The school is of high standing; the graduates are admitted to Beyrouth University and fulfill needed places as teachers in Mission and other schools in Palestine and Syria. The whole regime of the school is religious and Friendly. Each child has his own laundry bag, and absolute system and true Quaker order and cleanliness prevail. The Headmaster read from Daniel at Collection this morning, followed by questions. The answers and knowledge of the Bible would shame our Western boys and girls. The pupils do all the work of the household except the cooking and laundry. The native bread (whole wheat) is baked here in a native oven flat as it was in the time of Abraham. The cyclamen grows wild; these dark-eyed children come bringing precious handfuls of the mauve flowers for which we pay 10 francs for a single little plant in Paris. It must be a constant inspiration to live in this environ. As I have said, this old Druse castle surmounts the hill with spacious views in every direction. Emily Oliver said, "Does thee see the ruined house there, and there? Those are the homes of people who died of starvation during the war; 69 people died in our immediate vicinity."

These bright-eyed children are orphans, and with the good home and schooling given here, go forth prepared with the Christian ideal to help make a better Syria and Palestine. Results in Syria are already apparent; the *status quo* is better than in Egypt. Such a preparation will surely raise up young people to help solve the problems of the Near East. For 41 years Daniel and Emily Oliver have worked in Syria; this is more than a generation in this land which they love, and which loves them. The results of such lives cannot be estimated, but recall Isaiah, 55:11:

"So shall my word be that goeth forth out of my mouth: it shall not return to me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

May these dear friends have strength to continue years and years, is the wish of their grateful American friend,

EFFIE DANFORTH MCAFEE.

Ras-el-Metn,
Good Friday, March 25, 1932.

NOW READS THE AMERICAN FRIEND WITHOUT FAULT-FINDING

Editor, THE AMERICAN FRIEND:

At different times within the past few years I have been on the point of writing a brief note to the Editor, entitled, "Another Complaint Against THE AMERICAN FRIEND," but time slipped by each time when I was strongly inclined, and the note was never written. It now occurs to me that it is more constructive to put in a positive way what I have to say.

The past suggestions as to my writing complaints were when, because of being absorbed in reading the paper, I have more than once been carried past the station on the Tokyo Fast Electric Line where I intended to get off. I remember one occasion a few years ago when on arriving at Ueno Station (northeast part of Tokyo) after a journey from visits to Friends work in Ibaraki Prefecture, I changed to the Tokyo Fast Electric Line for Tamachi, a few minutes from home. Being absorbed in reading THE AMERICAN FRIEND, I was taken on to Shinagawa. Carrying my baggage over the bridge to take the returning train, I felt that I had a real complaint against the Editor for making paper so interesting.

But now I can write in a more positive tone, under the heading, "Reading THE AMERICAN FRIEND Without Fault-Finding," and that is when I am on the train for a long distance ride, as I now am, from Tokyo to Shimonoseki, and need not fear being carried past my destination. Had I been on the Tokyo Fast Line I fear that once more I would have been carried past my destination while reading the Journal Notes of Arnold and Lois Vaught on their early experiences in Chungking, or "The Covenant of Fellowship," which some Iowa Quarterly Meeting (I wonder which one) has been led to initiate,—or some such news paragraphs as those about German Young Friends.

GILBERT BOWLES.

Tokyo, Japan.

CATHOLICS AND MIXED MARRIAGES

In last week's issue we stated the position of the Catholic Church on marriages between Catholics and non-Catholics, on the basis of information received through the Federal Council Committee on Marriage and the Home. Similar statements were made by other religious papers including The Christian Century. In the current issue of the latter paper, appears a letter of correction from a Catholic editor, which we reproduce.

Editor *The Christian Century*:

Sir: Your esteemed journal is, with an occasional exception, so constantly well-informed on Catholic matters, that I was the more surprised to read in an editorial paragraph in your issue for April 6 the following words: "The children of such a mixed marriage must be reared in the Roman Catholic faith. Otherwise *the marriage may be annulled*, the Roman Catholic partner may be repelled from the church's ministrations, *and even excommunicated.*" It is true that the original Associated press dispatch, which grossly misrepresented the recent church legislation, did contain such statements. This, however, was promptly corrected by it: first, by publication of the actual decree, which contained nothing about annulling a marriage for non-fulfilment of the prenuptial promises and nothing about excommunication; and secondly, by publication, also by the A. P., of an authentic interpretation of the decree by a recognized canonist. Such annulment, in fact, would be flatly in contradiction with Catholic faith and practice, which is that an originally valid marriage cannot be annulled by something done or not done later on. Neither has the penalty of excommunication ever been applied in this case, though, of course, in the event of culpable non-fulfilment of the original solemn promises, the Catholic party could not receive the sacraments of the church.

It does not seem to be generally known outside the Catholic church that the marriage in it of a Catholic with a baptized

Protestant is considered valid by it, even if contracted in defiance of the church's prohibition and without a dispensation to do so, provided the other usual conditions are fulfilled. The church, of course, does consider valid the marriages of those who are not Catholics, whether baptized or not, though some individuals seem to imagine the contrary.

The only mixed marriages which the Catholic church considers invalid because mixed, if contracted without a dispensation, are those betwen Catholics and non-baptized persons, which is in accord with scriptural injunction and the practice of the early Christian church. The recent decree does not change that. What it does is to forbid the issuing of a dispensation if it is foreseen that by virtue of civil legislation it is forbidden to bring up the children as Catholics, as is done in some places in Europe; for instance, in the case of those of the opposite sex as the Catholic party. And it declares that if a church official should disobey in such a case and issue such a dispensation, the dispensation would be invalid, and, of course, if the marriage were between a Catholic and an unbaptized person the marriage would be invalid, too. But only in that case.

I am sure you will be glad to make this correction.

WILFRID PARSONS, S. J.,
New York City. Editor, America.

CHINA YEARLY MEETING

(Continued from page 320)

required four and one-half days by the sedan-chair method of travel. Yet, says Arnold Vaught, "another time we would have voted, I think, to spend the longer time and brave the discomforts of a few more inns. . . . The bus was not so old in years, but in condition it might have been in the ark. There was no upholstering on the seats. The clay road was rough, and the springs of the car were weak. Our heads were sore on the outside from having bumped the top, and they were sore on the inside for a number of reasons. Our stomachs felt as though they were upsidedown. . . . If you want to know the effect of bouncing on an empty stomach, drive your own old bus over some rocky field for three hours some morning before breakfast."

Other adventures there were on the road, but they reached home at Chungking in safety, after an absence of nearly seven weeks, during which time they had visited not only Chengtu, but en route to that city, the three other Friends' Mission stations, at Tungliang, Suining, and Tungchwan. They are now acquainted with their American, Chinese, and English Colleagues in the great country of West China where is the China Yearly Meeting of Friends.

KANSAS PASTORS' ALLIANCE

The Pastors' Alliance of Kansas Yearly Meeting met in its annual sessions, April 18-21, at Haviland, Kansas, with a record-breaking attendance, two hundred and sixty-six having registered who live outside the limits of the local meeting. The opening sermon was given by Lance Brady of Argonia. Classes were conducted each morning at nine, in Stewardship by O. L. Battin, on Knowing Men by O. B. Baldwin, and on Evangelism by Fred J. McKinney. Classes at ten were on Church Administration by Carl D. Byrd, the Pauline Epistles by Alice K. Hunt, and the Church and World Conditions by Frank Davies. These classes were helpful and showed careful preparation on the part of the teachers.

The eleven o'clock services each day, on Tuesday and Wednesday nights, and on Thursday afternoon were in charge of Frank W. Dell, Superintendent of California Yearly Meeting who gave a series of discourses on the Alliance theme, "The Competent Church." These messages challenged all to a deeper devotion to Christ and consecration to the work of the Kingdom through his Church, to a lost, distressed and sin-sick world.

Tuesday afternoon, Harold Selleck led a discussion on "The Church and the Community," putting a practical emphasis on the church as the center of the community, its field of possibilities for service. Wednesday afternoon Esther Baird told of her work in India, as she found it many years ago, the progress of missions, and the present-day needs. Nelson W. Nice gave the closing and crowning message on Thursday night.

At the business session, Francis M. Jones of Stafford was elected President, Levi Johnson of Booker, Texas, Vice-President; and Versa R. Harvey, Secretary-Treasurer. The next Alliance will be held at Emporia, Kansas.

LOS ANGELES NEWS NOTES

The Brotherhood members heard a message by John Anson Ford on Brotherhood problems at their dinner on the evening of April 5. It was voted to continue the organization.

The members of the Friendly Circle were entertained by Mr. and Mrs. Wm. S. Carman on the evening of April 7 at their home at 1415 N. Coronado Street. R. Ernest Lamb led the devotional period; Henry Rising read some paragraphs from the book, "Letters of James Whitcomb Riley" by Wm. Lyon Phelps, which showed the religious side of the great Hoosier poet; Stephen Myrick told an interesting account of a trip in the Malay Peninsula; and Mrs. Carman recited a poem and also gave an original verse on the Hoosier State. Later, refreshments were served. Many of those present were former residents of Indiana.

Henry and Anna Rising are feeling happy over the return of Mr. and Mrs. Earl Palmer who have been in Chicago the past three years. Mrs. Palmer was formerly Emily Rising.

FINANCIAL AND SOCIAL SUCCESS IN WELFARE PLANS

COMPILED AND EDITED BY
ANSEL HARTLEY STUBBS

Inter-Collegiate Press, pp. 267.

This is a timely book for today, when there is widespread interest in welfare work and enthusiasm over the financial and social benefits to be derived from organization projects. The first section of the book is devoted to discussion of general principles of organization work—types of leadership, how to get cooperation, the value of choosing ideas that have an appeal, etc.—while the major part of the volume is taken up with consideration of more advanced methods of money-raising, an attempt being made to compile those methods which combine social activities of a pleasant sort with organized effort on the part of a group to add to its treasury for some worthwhile purpose.

About 125 plans, presenting a considerable range and originality of ideas for many different occasions and groups, are described in the words of leaders who have used them successfully. Helpful suggestions for advertising, promoting, and carrying out the ideas as given add to the practical worth of this handbook for leaders and finance committees of women's organizations.

Some of the general types of organization projects given attention are: Bazaars and Fairs, Luncheons and Dinners, Festivals, Parties and Socials, Frolics and Mixers, Picnics, and Exhibits. A list of representative women who have been outstanding in history, a bibliography of source material about them and of volumes of general interest to welfare leaders, and a good index, add to the value of "Financial and Social Success in Welfare Plans." "An International Supper," "The Orange Social," and "A Barbecue Picnic" suggest only three of the interesting plans given in the book.

The search for security is to go forward on a new plane with hope, even with confidence, that the mind of mankind is open, that the hearts of men are just and that true progress is not only possible but with the reach of all who will walk in the path to which experience and wisdom and the spirit of fair dealing so clearly point.—NICHOLAS MURRAY BUTLER.

BOOK REVIEWS

Readers are urged to order all books through the Friends Book and Supply House, Richmond, Ind.

FINDING GOD

BY A. HERBERT GRAY

Ray Long & Richard R. Smith, Inc., pp. 153, $1.50

A number of recent religious books deal with various approaches to God with the explicit purpose of helping readers to find him and know him in intimate fellowship. Not only is there a way, and to some a best way, but this book attempts to show that acquaintance with more than one way is necessary if most people would know God, the Father of Jesus Christ, at all adequately. Knowledge through personal experience has been made the basis of this study by one who has had long service in religious work and has learned to appreciate the testimony of others. A questionnaire had been sent to a number of his friends regarding ways of finding God and many of the answers have been incorporated to illustrate the several ways considered.

The eight approaches, to each of which a chapter is devoted, are through reason, beauty, defeat, meeting the challenge of the world, through Christ, love, suffering, and fellowship, and all are considered sympathetically with the thought of encouraging every one to pursue as many as may be possible for the enrichment of his life. "For the great majority of people, and for all people at most times, experiences of God are meditated—that is to say, they are experiences in which his presence is recognized in the very warp and woof of ordinary life." Each of these approaches has led men and women to some real sense of harmony with God.

Concluding chapters, on the "Secret of Life-long Growth," and "Some Concluding Reflections," review the earlier discussions showing how these paths cross and re-cross each other, and that actual religious experience is a composite matter. While there are limitations in any one type, one needs to rediscover God from stage to stage as life goes on, and "each new phase opens the possibility of a new type of religious experience." There always are new and great things to be learned about God whatever our age and stage may be. One must take all that Christ has to give, if one is to know all of God that can be known. "We need to know him as redeemer even though we have first met him as comforter." He closes with this personal testimony: "I believe that the only possibility of attaining to a religion that will last through life and remain a sustaining and stimulating influence is to pass on from whatever type of experience has been ours, and so enter from point to point on fresh knowledge of God." Many readers will find this an illuminating and a stimulating study of this most vital theme of finding God in personal experience.

MEETING THE CHALLENGE OF MODERN DOUBT

BY JAMES GORDON GILKEY

Macmillan Co., pp. 249, $2.00

Each of the twelve chapters in this book has been written especially for those who are concerned over honest doubts and yearn for a way out. Contacts with school and college students for several years have brought to the author questions about the religious view of life and doubts as to the validity of the Christian message in the modern world. He has sought to correlate and restate these modern uncertainties, to suggest why they have arisen in so many minds, and to offer possible answers to them. In some chapters the doubts are quoted directly, while in others they are implied rather than stated explicitly. Especially is the book offered to those "who realize that they cannot cling to the ancient formulation of Christian ideas and ideals, and who recognize that they must presently find a new faith or abandon religion completely."

These chapter titles from the table of contents will help to indicate the movement of thought: "The Religious Revolution of Today." "The Source of Authority in Modern Religion," "What is the Meaning of Life?" "Our Growing Knowledge of God," "Modern Questions About Prayer," and "Can Modern Christianity Transform Character?" He holds that the mechanism of the world implies a creative mind and a coherent purpose. "The mind behind the universe we call God, and the purpose fulfilling itself within the universe we call the meaning of life." With Jesus, he argues back from a quality inherent in an effect to a quality inherent in a cause. "We do not find our way through the years unaided and alone. We are surrounded by God's love, we are led by God's wisdom, we are sustained by God's strength."

As Christianity makes the transition from the old order to the new, many will find themselves plagued by uncertainty and doubt, but these new difficulties will fade with progress and the new Christianity will have a message that is essentially new. It will reveal Jesus as "the supreme leader and inspirer of our race—the man who found for humanity the sure road to an abundant life, and the man who disclosed to humanity the fatherly God who guides us to that road and then walks it with us, now and through the eternity to come." The conclusions of contemporary science have been accepted and the attitudes engendered by it, and much good help is provided in making necessary adjustments from traditional approaches to the newer thought forms in Christian belief and modern methods in Christian practice.

THE APPROACH TO RELIGIOUS EDUCATION

BY BASIL A. YEAXLEE

Macmillan, $1.25

Six approaches are discussed: the biological, the psychological, the philosophical, the biblical, the theological and the personal. The treatment is scholarly, enriched by a warm personal and sympathetic attitude. The author, an Englishman, shows a fairly good knowledge of American literature on the subject at hand. Some parts, however, especially those dealing with organization, are entirely English.

The apology of the entire book might be summed up in this statement: "No craftsman worthy of the name will set about his task until he has come to know, as thoroughly as may be, the nature of the material upon which his energies are to be spent, as well as the varied methods that he will probably need to employ." The delicate art of religious education demands a richly furnished mind and a sound judgment, hence the reason for the wide range of approaches to this subject.

The attitude of the author is such as to recognize the place of the biological, but he makes of man something more than a mere reacting machine, the Spirit is inseparable from the idea of man. Psychology deals "with the complete personality in the whole of its relationships." "The sure way to unity and development is devotion to a worthy object, personal in its quality if not actually a person." Psychology can not explain away personality. "Scientific humanism is the effort to create religious enthusiasm out of scientific knowledge and ethical ideals." It is subtly opposed to true religious education. "Religion need not hang its head in a world of science."

There is a consistent note of hopefulness throughout the book. The author shows an intimate knowledge of Quakerism and apparently has a warm sympathy with some of its fundamentals.

QUAKERDOM · AT · LARGE

Shortly after the conclusion of her High School teaching year at Wanatah, Indiana, Abigail Davison, of Cayuga, Indiana, will go to Long Lane Farm, Middletown, Connecticut, where she will work during the summer as a field officer in the Girls' State Reform School.

* * * *

J. Herschel Coffin, Dean of Whittier College, will have a leave of absence next year and will spend the time teaching at Pendle Hill and at Swarthmore College. At Pendle Hill his work will constitute two seminars per week in Philosophy and one in Psychology. As Acting Professor of Psychology at Swarthmore, he will give a regular course and an advanced seminar in the honors' group. All of this work is in the line of his chief interest, and he is anticipating a year of stimulating contacts and genuine educational refreshment.

* * * *

Henry T. Hodgkin, Director of Pendle Hill School at Wallingford, Pa., was one of the lecturers at an Alumni gathering of the Colgate-Rochester Divinity School last month. He pleaded for the place of the prophet, the pioneer, and the plodder in the field of religion. The prophet must speak out with a sense of victory, the pioneer must carry out the message of the prophet, and there is great need of a church to stand behind the pioneer in social experimentation. Men who have had communion with the Divine must get hold of the forces for the experiment, while the plodder must catch the vision from the prophet and must follow the pioneer.

* * * *

Word has come of the passing of George H. Moore, Ridgefarm, Illinois, at Lake View Hospital, Danville, April 24, in his seventy-ninth year, and of the funeral service, two days later, in the Ridgefarm Friends Church, where he had been the beloved pastor the past seven years. The service was in charge of Lewis E. Stout of Plainfield, Indiana, a long-time friend of his, assisted by Helen Hester and H. Ross Fleming, pastor of the M. E. Church. All the resident ministers of Vermilion Quarterly Meeting and many ministers of other denominations were in attendance. A fuller statement of his life and service will be given later.

* * * *

The Friends Centers in Paris and Frankfurt have been instrumental in arranging an interesting venture in Franco-German understanding. Twenty-six children from twenty homes of unemployed parents in Frankfurt had been invited to spend a few weeks' holiday in private homes in Alsace. But a hitch occurred in the proceedings as the French Consulate said they could not grant free visas to the children. Dorothy Henkel, the English worker in Frankfurt, appealed to the Quaker Center in Berlin where Richard Cary, the representative of American Friends in that city, took up the matter and interviewed the French Ambassador, obtaining the free permit. Dorothy Henkel writes: "I think I am just as thrilled as I am by the pass to know that an American Friend in Berlin has been helping an English Friend in Frankfurt to get German children to France. This seems a piece of real cooperation between Friends Centers in a common international work."

* * * *

Edith Wilson, a graduate of Penn College of the Class of 1929, and a daughter of Walter H. Wilson, Superintendent of Nebraska Yearly Meeting, and wife, has been doing some remarkably successful work in connection with her high school teaching at Osceola, Nebraska. She has charge of the debating and public speaking, and last year her team won its way into the state meet. This year her debaters and speakers again went to the state tournament, held at the State University at Lincoln. Sixteen teams competed, and the Osceola team, representing the smallest school in the group, eliminated three competitors, and did not bow in defeat until meeting the Lincoln high School representatives in the finals. As a result of this excellent showing, she has been invited to take her team to Sioux City, Iowa, May 16, for the national high school debate tournament.

NEWS OF OUR MEETINGS

About thirty Friends and those interested in Friends from Albany, Salem, Portland, Newberg and Corvallis, Oregon, met at Corvallis on Sunday afternoon, April 17, to discuss how all Friends may unite in contributing something that would be of help to their local surroundings during these times of world distress. After an hour of free discussion of these matters, they adjourned for tea, and this was followed by an hour of worship. The meeting was held in the Y. M. C. A. building on the College Campus with satisfactory results. It is hoped that another meeting for the same purpose may be held at Newberg on May 29.

* * * *

Argonia, Kansas, Friends closed a two and one half weeks' revival on Sunday, April 3, with Frank Davies, Assistant Yearly Meeting Superintendent as evangelist. His messages in song and sermon were appreciated by all, the teaching being clear and definite. The church was edified and about twenty-five received definite blessing. Among these is a group of Intermediates, the ideal age for boys and girls to accept Jesus Christ as Savior and take their place in the church. On April 24 twenty new members were welcomed into the church along with three who were transferred from the Associate to the Active membership list. Cora Kershner of Wichita, Yearly Meeting Superintendent of Temperance and Field Evangelist for the State W. C. T. U., brought the message in the morning, and in the evening she spoke on Prohibition at a union service in the M. E. Church. Friends are encouraged by the increased interest and attendance in the Sunday school, the Christian Endeavor and the preaching services.

* * * *

Contentnea Quarterly Meeting was held at Rhodes, near Dudley, North Carolina, April 23, beginning with the meeting on Ministry and Oversight. The devotional exercises were spiritual and uplifting, and the business was transacted in much harmony and love. Messages were given by Tennyson Lewis and Ben H. Millikan. Memorials were approved for Uriah G. Moore, who recently passed away in Florida, and Addie Parker of Hood's Swamp monthly meeting. Dinner was served in the grove and a social hour enjoyed. The monthly meeting here was named Rhodes in memory of Ingraham Rhodes and family who did much pioneer work in this section during the last century.

DEATHS

HADLEY—At Hadley, Indiana, March 9, 1932, William, son of Nathan and Hannah Hadley, very suddenly, aged fifty-five years. Funeral services were held at the Friends Church by the pastor, Leslie Bond. The church and community feel keenly the loss of a loyal and faithful member and a good citizen.

HOLLINGSWORTH—At Ludlow Falls, Ohio, March 16, 1932, Joseph Furnas Hollingsworth, son of Joseph and Sallie Hollingsworth, aged eighty-seven years. Born in Warren County, Ohio, he was united in marriage to Susanna Pemberton in 1865, and four of their five children survive them. A birthright member of Friends, he was recorded a minister of the Gospel in 1874 and for forty years his messages were well received and every task was performed with ability and conscientious integrity. His life was a worthy example and his testimony was clear and convincing.

JOHNSON—At Carmel, Indiana, February 22, 1932, Martha Esther Johnson, third daughter of Joseph B. and Emma R. Johnson, in her twenty-third year. A lifelong, devoted member of the Friends Church, she attended school at West Middleton, but her four years at Carmel were largely spent confined to the home. She continued to maintain a deep interest in the work of church and Bible school.

LINDLEY—At her home near South Fork Friends Church, Chatham County, North Carolina, April 2, 1932, Ella Wright Lindley, widow of James O. Lindley, and daughter of John and Nancy Lindley Wright, aged seventy-four years. Converted in early life she became an active member of South Fork Meeting and was always willing to do more than her part. She was a competent overseer and an excellent Bible class teacher who knew her Bible well, having read it through twenty-seven times and committed much of it to memory. For some years she had been a semi-invalid and had to go on crutches, but each Sunday morning the light tap-tap of her crutches could be heard as she came down the aisle to her accustomed place at the end of a front seat. Her voice was often heard in testimony. Three sons and one daughter survive her. Funeral services conducted by the pastor, Edward Harris, were attended by a very large circle of friends. Interment by the side of her husband in the family plot on land donated to the church about 1800 by her great-grandfather, Thomas Lindley.

OVERMAN—At his home in Amboy, Indiana, February 15, 1932, John R. Overman, aged 75 years. A birthright member of Friends, he spent most of his life in the community and was well known for his integrity and uprightness of life. Two daughters and three sons survive him.

PEARSON—At his home in West Branch, Iowa, April 12, 1932, Albanus Pearson, son of John and Mary Pearson, aged eighty years. Born in Miami County, Ohio, he came with his parents to Iowa in 1857 and thirty years later was married to Mary Fogg, who died in 1903. Two daughters of this union survive: Ethel Mountain of Des Moines, and Clara Hinkhouse of Springdale, Iowa. In 1909, he was married to Bertha Little, who with a son, John F., and a daughter, Laura E., survives him. There are six grandchildren. He was engaged in farming and stock-dealing in the vicinity of Springdale and filled many places of responsibility in the community. For twenty-five years he was connected with the West Branch State Bank, serving as president the past nine years. A birthright member of Friends, he maintained a deep interest in the Springdale meeting. Funeral services were held at West Branch Friends Church in charge of Guy W. Harvey. Interment in Springdale cemetery.

PEELLE—At her home in Willits, California, April 17, 1932, Deborah Peelle, daughter of Henry E. and Mary Peelle. She was a member of First Friends Church at Indianapolis, Indiana, and was a firm believer in the doctrines of the Society. While working faithfully as a teacher in the Sunday school and the missionary society of the Baptist church, she was deeply interested in the religious upbuilding of the community in every way.

SAYLOR—In Berkeley, California, April 16, 1932, David Southard Saylor, in his seventy-seventh year. He was a member of Friends Memorial Church and was faithful in attendance at meetings on Sunday and the mid-week prayer meeting until illness last October prevented. He will be greatly missed by the members of Berkeley meeting. Surviving are his wife, Annie Dorland Saylor; a son, Parry D. Saylor of New York; and a daughter, Mary Saylor Carpenter of Berkeley. Interment in the family plot at Wellington, Ontario, Canada.

SMITH—At her home in North Smithfield, April 10, 1932, Mary Jane Holt Smith, in her seventy-first year. Born in Manchaug, Mass., she was married to Charles F. Smith in 1881, and after living in different places they moved to Woonsocket, R. I., about forty-five years ago. By her death, Smithfield Monthly Meeting has lost an active member of strong religious faith. She had been an elder for nineteen years, was chairman of the Pastoral Committee, Correspondent, teacher in the Bible school, and was treasurer of Woonsocket branch of the W. C. T. U. Three of her seven children survive: Lila J., Walter W., and Albert E.; also five grandchildren.

STYLES—At Wichita, Kansas, April 21, 1932, Cora Knowlton Styles, wife of A. F. Styles, and daughter of Samuel and Julia Knowlton, aged sixty-three years. Born at Oskaloosa, Iowa, she was educated in the public schools of Oskaloosa, Des Moines and Sharon, and was a student at Penn College. She was married in 1893 at Sharon and came with her husband to Wichita in 1911. Rapidly she took a high place in the affairs of the school, church and community. She was keenly interested in mission work, was twelve years a director of the board of

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the Y. W. C. A., a director of board of the women's division of the Wichita Council of Churches, was the founder of the University Liberal Arts Club, and during a trip to Europe in 1930 found keen interest in the art treasures and works of masters. The husband, a daughter, Mrs. R. C. Woodard of Hutchinson and two grandchildren survive her. Funeral services at University Friends Church were in charge of Chas. O. Whitely, assisted by Pres. W. O. Mendenhall, Dr. J. H. Langenwalter and Miss Helen Beavers of the Y. W. C. A.

SCHEDULE OF YEARLY MEETINGS

(With name and address of Clerk)

New York—May 25-29, Poughkeepsie, New York; David F. Lane, 30 Adriance Avenue, Poughkeepsie.

Nebraska—June 8-12, Central City, Nebraska; M. Herbert Watson, Central City.

Oregon—June 8-12, Newberg, Oregon, Edward Mott, 1169 Kerby Street, Portland, Oregon.

New England—June 22-26, Ocean Park (near Old Orchard), Maine; Lindley M. Binford, 33 Norwood Street, Portland, Maine.

California — June 23 - 29, Whittier, California; Allen U. Tomlinson, 408 East College, Whittier.

Canada — June 23 - 26, Wellington, Prince Edward County, Ontario; Arthur G. Dorland, University of Western Ontario, London, Ontario.

North Carolina—August 2-7, Guilford College, North Carolina; Samuel L. Haworth, Guilford College.

Wilmington—August 15-21, Wilmington, Ohio; W. Rufus Kersey, Oregonia, Ohio.

Iowa—August 22-28, Oskaloosa, Iowa; Edgar H. Stranahan, Penn College, Oskaloosa.

Western — August 22-28, Plainfield, Indiana; Albert L. Copeland, Paoli, Indiana.

Ohio—August 23-28, Damascus, Ohio; Ralph S. Coppock, 711 Wright Avenue, Alliance, Ohio.

Indiana—September 20-25, Richmond, Indiana; William J. Sayers, 25 South 15th Street, Richmond.

Kansas—October 4-9, Lawrence, Kansas; Frank C. Brown, Haviland, Kansas.

Baltimore—November 11, Baltimore, Maryland; J. Hoge Ricks, 1506 Westwood Avenue, Richmond, Virginia.

NOTICE

The history of Mount Ayr Quarterly Meeting (Kansas), is now available in booklet form, at 25 cents per copy. Address Anna Patten, Natoma, Kansas.

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LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

4411-15 Indiana Ave. Take Indiana Ave. Surface Car, or South Side Elevated to 43rd St. Bible School, 9:45; Worship, 11:00 a. m. Second Sunday each month is Suburban Day, with luncheon served at 12:30 and Discussion Group meeting at 1:30. Leslie Frazer, Minister, 1149 E. 61st St., Telephone Fairfax 3193, to whom names and addresses of Friends coming to Chicago should be sent.

CHICAGO, ILLINOIS

57th Street Meeting, John Woolman Hall, 1174 East 57th Street. Meeting for worship, 10:45 a. m. Religious Forum 11:30 a. m. Take surface car to 55th Street and Woodlawn Avenue, then walk two blocks South. Send names and addresses of Friends coming to Chicago to Garfield V. Cox, Clerk, 1332 East 56th Street.

CINCINNATI, OHIO

Cincinnati Friends Meeting is held in the new meetinghouse, Eden and Donohue Streets, Cincinnati, Ohio. Bible School, 10:15, and Meeting for Worship, 11:00 a. m. Minister, Leslie D. Shaffer; address, 2854 Winslow Street, Cincinnati, Ohio. Visitors welcome.

DENVER, COLORADO

Friends Church, West 41st Avenue and Shoshone Street. Worship 11:00 A. M., Bible School 9:45 A. M., Christian Endeavor 6:30 P. M. Arthur Kellogg, Pastor.

DETROIT, MICHIGAN

First Friends Church, 2691 Joy Road. Take Fourteenth car to Joy Road or Clairmount car to Linwood Ave. Bible School, 10:00 a. m.; Meetings for Worship, 11:00 a. m. Christian Endeavor, 6:30 p. m. Send names and addresses of people coming to Detroit to Donald B. Spitler, Minister, 12734 Kentucky Ave., Detroit, Phone Fairmount 1360W.

SEATTLE, WASHINGTON

Friends Memorial Church, 23rd Avenue and East Spruce Street. Meeting for Worship 11 a. m. Pastor, Gervas A. Carey, 2315 East Spruce Street.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends (Orthodox). Member of Five Years Meeting. Corner 13th and Irving Streets, N. W. Meeting for Worship, 11:00 a. m.; Bible School, 9:45 a. m.; C. E., 6:30 p. m.; Prayer Meeting, Thursday, 7:45 p. m. Chas. S. Easterling, Clerk, 1223 Euclid Street, N. W., Washington, D. C. All welcome.

WASHINGTON, D. C.

Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for worship First-day at 11 o'clock, First-day school at 9:45. Friends and others interested are cordially invited.

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